

14. The delivery of this instrument to, and its acceptance by, said trustees shall be regarded as the full establishment of the trust and as the agreement by the trustees to honestly and faithfully do and perform all things to be done and performed by them within the terms, objects and purposes of this instrument.

WITNESS my hand and seal at Concord New Hampshire, this twenty fifth day of January, 1898.

Mary Baker G. Eddy



We accept the foregoing Trust

January 25th 1898. { *Edward P. Bates*
James A. Neal
Wm. P. McCreckan

September 8th, 1898	<i>Thomas W. Hatten</i>	Succeeding Edward P. Bates, Resigned.
October 21st, 1896	Joseph B. Clark	<i>James A. Neal</i>
September 25th, 1900	<i>Alverson W. Stewart</i>	Joseph B. Clark, Deceased.
January 6th, 1908	<i>William D. McCrackan</i>	<i>Alverson W. Stewart</i> , Resigned.
June 19th, 1908	<i>Clifford C. Smith</i>	William D. McCrackan, "
September 12th, 1911	<i>James A. Neal</i>	<i>Clifford C. Smith</i>
December 2nd, 1912	<i>Robert W. Custer</i>	<i>James A. Neal</i>
February 1st, 1917	<i>Edward A. Allen</i>	<i>Thomas W. Hatten</i>
August 1, 1917	<i>David B. Cogan</i>	<i>William D. McCrackan</i>
August 1, 1917	<i>James A. Neal</i>	<i>Edward A. Allen</i>

City of Boston, October 2, 1920. 3 & 28 min. P. M. Received and entered in Records of Mortgages, Book 1313, Page 224

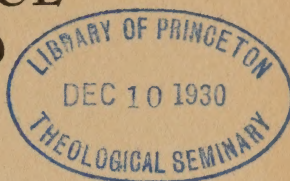
per *Harry D. Damm* City Clerk.

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July 5, 1921, *Paul Harvey* Succeeding *David B. Cogan*, Resigned

Last page of the Deed of Trust constituting the Christian Science Publishing Society. It shows Mrs. Eddy's signature and the signatures of successive Trustees up to and during the time of the litigation.

CHRISTIAN SCIENCE AND ORGANIZED RELIGION



A Plea for an Impartial Consideration
and the Examination of a New
Point of View

BY
HUGH A. STUDDERT KENNEDY

Author of
"The Impatience of a Layman," "The Visitor," etc.



58 Sutter Street
San Francisco, California

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PREFACE

TWO PHENOMENA of human thought and action are undoubtedly claiming today a great and increasing amount of attention from thoughtful people. One of these is Christian Science and the other is the whole question of organization, not only in the religious field, so-called, but in every other phase of human activity.

The increasingly successful demands which Christian Science is making upon the world's attention is evidenced in no way more forcibly than in the vigor and frequency of recent attacks upon it. After a comparative lull of over twenty years, the ruthless frontal onslaughts of Mark Twain, Georgine Milmine, Julius Dresser, and many others, are being repeated today. Within the past twelve months, no fewer than three full-length books have been published on the subject, two in the United States and one in Great Britain. In addition to this, the past year has seen the publication, in some of the leading magazines both of the United States and Great Britain, of articles by well-known writers, either attacking the life and character of Mary Baker Eddy or the nature and works of the religion she founded.

All this argues a great and widespread interest in the subject. Publishers, within certain honorable limits, set themselves to give the public what it wants. The fact that, in this

PREFACE

instance, publishers have rightly gauged the popular demand for further and yet further discussion of Christian Science, in the widest connotation of that term, is shown by the remarkable sale that all these books have achieved, and are still achieving, and the undoubted popularity of such magazine articles on the subject as have appeared.

On the question of organization and its growing tyranny, not only in religion but in life generally, one finds discussion, often fearful and anxious, on all hands.

What I hope to do then, in the pages which follow, is to bring together these two great subjects, Christian Science and Organization—organization as expressed in organized religion—and to show what, as I see it, the relation is between them, and what this relation, tremendous and revolutionary in its possibilities, may mean in the future unfoldment of religious thought.

In doing this, I have endeavored to be as impersonal as possible and to avoid unnecessary hurt to the feelings of others. Where clearly unavoidable, however, I have not hesitated to speak plainly, hewing at all times, as nearly as I could, to the line of Principle, letting the chips fall where they would.

HUGH A. STUDDERT KENNEDY.

SAN FRANCISCO, CALIFORNIA
April, 1930.

DEDICATED
TO THE GREAT AND INCREASING COMPANY
OF THOSE WHO,
HAVING PASSED THROUGH VANITY FAIR
AND ESCAPED FROM DOUBTING CASTLE,
HAVE THEIR FACES SET
TOWARD THE DELECTABLE MOUNTAINS

ABBREVIATIONS

WORKS BY MARY BAKER EDDY

S. & H.—“Science and Health, with Key to the Scriptures.”

Mis.—“Miscellaneous Writings.”

Ret.—“Retrospection and Introspection.”

Un.—“Unity of Good.”

'00-'01—Messages to the Mother Church, 1900 and 1901.

My.—“The First Church of Christ, Scientist, and Miscellany.”

CHRISTIAN SCIENCE
AND ORGANIZED
RELIGION

*For he shall not much remember the
days of his life;
Because God answereth him in the
joy of his heart.*

—Ecclesiastes.

CHRISTIAN SCIENCE AND ORGANIZED RELIGION

Chapter I

SPIRITUAL HEALING

ALL DOWN THE AGES spiritual healing, regarded as a sporadic exhibition of divine power, has been an admitted fact. Ruling out for the moment the semi-magical faith healings attributed to relics or pilgrimages or other demands on special favor, practically every century has produced one or more individuals able to heal through their spirituality alone. Martin Luther and John Wesley, to mention only two comparatively near our own time, were both healers, and both equally distinguished for their abhorrence of superstition.

To regard spiritual healing, however, as an arbitrary interposition of Providence is one thing and to see it as a perfectly natural, indeed, inevitable outcome of spiritual faith or understanding, is quite another. The most orthodox school of thought, perhaps, is that so aptly described by Doctor Cairns in his "The Faith That Rebels" as one wherein the universe is regarded as a kind of British constitution in which the normal government is carried on under the reign of law. When the constitution gets deadlocked, the sov-

CHRISTIAN SCIENCE AND ORGANIZED RELIGION

creign intervenes. But while this is provided for under the sanction of emergency, "it is the wisdom of the sovereign to intervene as briefly and as sparingly as possible and as soon as possible retire to his normal position as a 'limited Monarch.'"¹

Was this the original Christian view, or was the whole issue of spiritual healing, as the early Christian saw it, something entirely different? It would seem essential before making any consideration of Christian Science and its claims upon us to answer these questions.

The preliminary point at issue then is to what extent, if at all, did the spiritual healing of physical disease enter into the ordinary practice and profession of the early Christians. Was it regarded by them as something exceptional and only partially credible, or was it as integral a part of their faith as the healing of sin?

In such a consideration I would assume the healing work of Jesus and his immediate disciples as a proven historic fact. It ought to be possible to show, and is, I think, possible to show, that the gospel, or truth, as preached by Jesus, could not fail to heal the sick when understood and applied; so, for the present purpose, I assume that this is accepted.

As regards the attitude of the early Christians, it is hard for us at this date to recapture the spiritual atmosphere of those days and to prevent our thought being unduly influenced by the reflection that they were "old times"; that superstition was everywhere; and that a people, ignorant of

¹ D. S. Cairns, "The Faith That Rebels," p. 27.

SPIRITUAL HEALING

so much that we know, could not fail to have an imperfect and naïve outlook on spiritual things. The fact is, of course, that material knowledge, so called, cannot aid or hinder spiritual understanding. It seems as if it should; it seems as if the people who believed that the earth was flat and that it was floating on water, must necessarily be more credulous than we who know that the world is round and floating in space; and yet, when we analyze our own experience, we must admit, those of us who are old enough, that we are no more spiritually minded today because of the telephone or the radio or the aëroplane than we were in the days when we would have been inclined to laugh at the idea of any one of these things. The theory of relativity is a thing of yesterday. Its acceptance may help to impress us with the microscopic character of human knowledge, but I for one cannot find that it aids or hinders my ability to understand Spirit.

Looking backwards, I certainly do not feel obligated to belittle my ability, such as it was, to understand spiritual things in the days that I did not know anything about relativity, and believed firmly that the light of a star was just where I saw it. I think we ought to be quite clear on this point. We are not giants in these days. The men of John's time knew nothing about telephones or telegraphs, radiation or relativity. They unquestionably believed that the world was flat and that the sun rose in the east and set in the west, yet when John placed on record the words of Jesus, "God is a spirit and they that worship Him must worship Him in spirit and in truth," he spoke the same language as

CHRISTIAN SCIENCE AND ORGANIZED RELIGION

we do when we enter into the same understanding, lived in the same world, entertained the same outlook and was pervaded by the same love.

I am not, of course, seeking to maintain that this present age has not outgrown many of the superstitions of an earlier period, but we need to remember that the superstitions of any particular age never appear, of course, to that age as superstitions any more than do the childish things of childhood appear childish to the child. I do not think there can be much question but that many of the beliefs and practices of the Twentieth Century will appear as little better than superstitions to the Twenty-first. Superstition is a *quality of the human mind*, and as long as that mind lasts will find some outlet for itself, clothed inevitably, as ever, in the garments of reasonable faith and practice. Superstition is, however, something entirely apart from true religious understanding. And so it comes about that the moment the Twentieth Century begins to abate the religious superstitions of its own period, it enters into *exactly the same* "large place" as did the First Century when similarly freed.

And so we may enter in and have communion with the First Century, not as with people "of old time," but as with people who are of us, and to whom none of our ways of thinking has to be explained. It is, of course, the same with all the centuries.

What then did the First or Second centuries, as far as Christianity is concerned, think of spiritual healing? There

SPIRITUAL HEALING

can be no doubt that Jesus regarded healing as an integral part of his message. As Harnack so justly puts it in his "Expansion of Christianity," "Jesus appeared among his people as a *physician*. 'The healthy need not a physician, but the sick,' (Mark II. 17). The first three gospels depict him as the physician of the soul and body, as the Saviour and healer of men. Jesus says very little about sickness; he cures it. . . . The circle by which he was surrounded was a circle of people who had been healed. They were healed because they had believed on him, *i. e.*, because they had read off their health from his character and words. . . . Henceforth they drew health and real life from a perennial stream."¹

Thus there can, I think, be no doubt that the apostles and immediate disciples of Jesus regarded the healing of the sick as part of their work. To quote Harnack again (pp. 124 and 131), "The disciples went forth to preach the message of 'God the Saviour,' of that Saviour and *physician* whose person, deeds, and sufferings were salvation. . . . Into a world of craving for salvation the preaching of Christianity made its way. Long before it had completed its triumph by dint of an impressive philosophy of religion, its success was already assured by the fact that it promised and offered salvation—a feature in which it surpassed all other religions and cults. It did more than set up the actual Jesus against the imaginary Æsculapius of dreamland. Deliberately and consciously it assumed the form of 'the religion of salvation or healing,' or 'the medicine of soul and body,' and at the

¹ A. von Harnack, "Expansion of Christianity," pp. 121, 122, 123.

CHRISTIAN SCIENCE AND ORGANIZED RELIGION

same time it recognized that one of its cardinal duties was to care assiduously for the sick in body."¹

As a further proof of this it is interesting to study the temper of the time. It was an age in which more and more *religion was expected to bring bodily healing*. It was, in fact, here as elsewhere, that Christianity came "in the fulness of time." In the pagan world a great struggle was going forward between those who maintained the age-old doctrine that only the healthy in mind, body and spirit could or should attempt to approach deity. The sick in body were to get well as best they could before they presumed to approach the gods. And one of the great causes of reproach against Christians with Celsus, the pagan protagonist, was their attitude in this regard. He pointed with scorn to the manner of people "these Christians invite." "Anyone who is a sinner, they say, or foolish or simple minded—in short any unfortunate will be accepted by the Kingdom of God."²

Celsus, however, was himself a purist among pagans, and had, it is to be imagined, little sympathy with the changes in the pagan outlook which, in his time, had well

¹ The wide agreement among commentators that the last twelve verses of St. Mark's gospel are a later addition, dating from the second century, affords an interesting added proof to the same effect. The passage contains the command of Jesus to his disciples to heal the sick, and it is very justly held that if healing the sick had not at that time been regarded as an ordinary demand on Christians no writer of the second century would have gone out of his way to incorporate it in the gospel story.

² Origen c. Celsus III. lix.

SPIRITUAL HEALING

established themselves. The old naïve paganism had, as a matter of fact, largely passed away. Individual thought and conscience had begun to assert itself; with the refinements of material civilization, deeper demands became vocal, and the world began to wrestle consciously, and on a wide scale, with the problems of pain and morals. Such questions were no longer the reserve of the philosopher and the patrician, but issuing from the thinker's heights began to "spread across the lowlands of the common people."

Among these changes none, perhaps, was more noticeable than that one in relation to the gods in the matter of *healing*. Nearly three hundred years before the Christian era the Greek god Æsculapius, on the advice of the Sibylline Books, had been invited to Rome and had established himself on the island in the Tiber. He came, as might be expected, with all his accustomed furnishings, among which was a sanatorium where the sick people waited for the necessary message of healing from the god. Rome, however, did not take kindly to him, and it was not until the early years of the Christian era that he began to attract that vast following which he had attained by the middle of the second century.

"People traveled to the famous sanatoria of the god, as they travel today to baths. He was appealed to in diseases of the body and of the soul; the costliest gifts were brought him as 'God the Savior'; and people consecrated their lives to him, as innumerable inscriptions and statues testify. In the case of other gods as well, healing energy was now made

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a central feature. Zeus himself and Apollo appeared in a new light. They too became saviors. No one could be a god any longer unless he was also a savior.”¹

I record all this in some detail because it seems to me to bring out the fact, so often overlooked, that bodily healing, as an adjunct of religion, was not only known in the world to which the early Christians appealed, but was in a measure demanded, and *it was because the faith, as taught by the early Christians, met this demand as did no other religion that Christianity made its unparalleled appeal and advance.*

I do not mean, of course, to suggest that Christianity won its way altogether, or even chiefly, through the utilitarianism of physical healing, but it was unquestionably the case that the more men sought deliverance and healing in religion the greater grew the repute of any god that promised this healing. When combined with healing were the compassionate appeal and promise of perfectability afforded by Christianity, its compelling power became irresistible.

It was, in fact, the grand combination of faith and works, founded by Jesus and preached as inseparable by his apostles and immediate followers, that gave it the victory every time. Thus in the famous controversy between Celsus and Origen as to whether Jesus or Æsculapius was the true Savior, Origen, while admitting that many people were healed through their belief in the power and good will of the god, seems to deny the verity of healing unless it was the outcome

¹ Harnack, “Expansion of Christianity,” p. 129.

SPIRITUAL HEALING

of spiritual enlightenment. "Many instances," he declares, "may be adduced of people being healed who did not deserve to live, people who were so corrupt and led a life of such wickedness that no sensible physician would have troubled to cure them."¹

It was clearly the "whole salvation, the undivided garment" of Christianity, which won its early victories, and victory is, and always has been, impossible on any other basis.

The spiritual healing of physical disease was, therefore, among the early Christians, not a sporadic exhibition of exceptional power, but an integral part of the gospel, and one without which their faith was in vain and they were yet in their sins.

¹ Origen c. Celsus III, III.

Chapter II

IN THE MATTER OF CHRISTIAN SCIENCE

IT HAS BEEN WELL SAID that once in every fifty years every great truth must be restated. Once in every fifty years a new generation has arisen—a generation that not only knew not Joseph, but knew not Joseph's children. Modes and methods of thought have changed, and while there are yet many who can accommodate themselves to the approach of a past generation, and do ultimately so accommodate themselves with rejoicing, it is still true that every age must have its wayside pulpit which takes of the things of everyday experience and translates them into the things of the spirit.

Neither does this fact, if admitted, detract in any way from the grandeur of the original revelation or the actual supremacy of its original presentation. No one doubts but that the Bible is the master textbook of the Christian faith, or that the four gospels constitute the supreme authority for the life of Jesus; yet for well-nigh two thousand years Christ has been preached by the wayside, and, in this age especially, a new "Life of Jesus" is constantly appearing, no fewer than three having been written during the past year.

The general effect of all this preaching and writing is, or is hoped to be, to turn people back to the Bible, where with the connection between its illimitable truths and the mode of thought of the day more clearly established, they may enter in as never before and find pasture.

IN THE MATTER OF CHRISTIAN SCIENCE

Now, one of the great difficulties in the way of doing this, or attempting to do it, in the case of Christian Science, or of the writings of that remarkable woman, Mary Baker Eddy, who was its discoverer and founder, is that Christian Science is not only a living faith, but, as interpreted by its followers who are called by its name, a very separate faith. For while membership in the Christian Science Church is not regarded as necessary to the full acceptance of Christian Science, continued membership in any other church is regarded as incompatible with such full acceptance. This tends to place everyone, outside of the Christian Science Church, who desires to review the whole great question in any other than the accepted light, in the position of seeming to criticize and directly take issue with a particular church.

That such a position is not a just one is seen at once when we look at the matter in the light of any other orthodox Christian faith, where a Doctor Dale, a Congregationalist, interpreting the Bible as best he can, may write his great book on the Atonement without being identified as a deliberate critic of either Rome or Canterbury.

The difficulty is that, with the exception of some few insignificant schisms, the Christian Science Church, as a church, is the only Christian Science Church in existence. It is in the position occupied by Rome in the Middle Ages, when any interpretation of Christian life and conduct, church organization or authority, other than that accepted by, and acceptable to, the hierarchy, was regarded at once and inevitably as an "enemy act."

CHRISTIAN SCIENCE AND ORGANIZED RELIGION

This is not the fault of the Christian Science Church; it is the fault of circumstances. Nevertheless, it ought to be possible in this day to take the works of a great writer and spiritual genius like Mary Baker Eddy, and review them frankly and faithfully in the light of modern orthodox faith without one's act being interpreted as, in any way, a criticism, much less an attack, on a great and growing body of people unquestionably actuated by one desire—to hasten the coming of Christ's Kingdom.

Having said so much, I would say this further, that in what follows, although I may appear sometimes to criticize, this is really far from my intention. In the writings of Mary Baker Eddy—and I think I have read all of them, not once, but many times—I find an insistence, frequently repeated, that in her book, "Science and Health with Key to the Scriptures," which she describes as the textbook of her faith, is to be found her message in its *completeness*. In other words, *tradition and authority, however commendable or the reverse in themselves, are not essential in any way to the understanding of her teaching*. Thus, on page 110 of "Science and Health," I find this statement: "This book may be distorted by shallow criticism or by careless or malicious students, and its ideas may be temporarily abused and misrepresented, but the Science and Truth therein will forever remain to be discerned and demonstrated."

This being so, and it surely is so, then the writings of Mary Baker Eddy belong to the ages, and it is the privilege of each age to interpret them as it is given to it to interpret

IN THE MATTER OF CHRISTIAN SCIENCE

them, "unbiased," as she herself expresses it, "by the superstitions of a senior period."¹

In any sincere effort to take these writings, and to discern and demonstrate their meaning, quite apart from authority, it must inevitably appear as though authority were being criticized. But from such an inevitability there is no escape, and I have no thought of trying to escape it.

One of the first things that I had to learn, in this investigation, was that it is a difficult subject every step of the way, or, to borrow the language of a more modern approach, the mental field is bestrewn with complexes, so bestrewn that, for the average man, thought on the subject is often little more than the "springing" of one complex after another.

Among such complexes, I find that what I may call the "stage Christian Scientist" is the most persistent. Like the "stage American" or the "stage Englishman"—with little or no relation to actual fact—the "stage Christian Scientist" still occupies an unquestioned place in the estimate of vast multitudes.

Now, there is, of course, a reason for this. It is not all due to the natural "cussedness" of the human mind. The "stage Englishman" persists because there are Englishmen just like him, and we all know them; the "stage American" and the "stage Christian Scientist" persist because there are such people, and we all know them, and the reason why we know them and accept them, as typical, is because they are different. The really cultured Englishman, like the really

¹ Mis., p. 235.

CHRISTIAN SCIENCE AND ORGANIZED RELIGION

cultured American, mingles with any crowd and passes by unnoticed. It is much the same, I find, with the genuine Christian Scientist.

The "stage Christian Scientist" does, it is true, often seem strangely ubiquitous. He is to be found everywhere, and no one surely more insistent, not only on the letter of his law but on the form of the letter itself. Such a development, however, is inevitable and has always been characteristic of the history of any great movement. Punctiliousness and very audible prayer, the tithing of mint, anise and cumin, have always been typical of the neophyte, and nowhere is the neophyte more likely to be in evidence than in a great spiritual movement which boldly claims for its ultimate, the overcoming, not only of sin and sickness, but of death itself.

It needs to be remembered that the "stage Christian Scientist," no matter how ubiquitous he may seem to be, is not a product of Christian Science, any more than the reflection in a convex mirror can be truly said to be the product of the object in front of the mirror. Mrs. Eddy has very justly said of the human mind that it is "liable to any phase of belief," and Christian Science, dimly or distortedly discerned proves the truth of this statement.

In any faithful approach to this great subject—for however viewed it is a great subject—we do need to remember these things. To allow ourselves to be prejudiced in any direction by persons, places or things is to surrender our birthright and to submit to defeat at the outset.

IN THE MATTER OF CHRISTIAN SCIENCE

I have referred to the subject as a great one; how great is it?

Sixty-three years ago, namely, in 1867, Mary Baker Glover, as she then was, was still the sole repository in this world for what she afterwards designated as Christian Science. In that year, as she mentions in her book, "Miscellaneous Writings," she taught her first student. Today, the number of those openly professing Christian Science, and aligning themselves definitely or informally with the Christian Science Church organization must run into many hundreds of thousands. Outside of this great host is a vast and increasing number of people who are favorably disposed to what they regard as some of its teaching.

Christian Science, naming itself and recognized as such, has literally gone out into all the world—that much is a matter of simple record. There is scarcely a town or hamlet throughout the English-speaking countries, and in many others, where Christian Science is not to be found either in a church or society, or, at any rate, through the mouth of one or two witnesses; and this number, according to the general statistics given out annually from the headquarters in Boston, is steadily and even rapidly increasing.

Impressive as is such a history, however, it would not in and of itself present an unprecedented record. The immense driving power of Christian Science is not to be gauged from the extent or rapid growth of any specific organization, *but from the extent to which it has influenced thought in all directions, outside of its own fold.* This is stupendous.

CHRISTIAN SCIENCE AND ORGANIZED RELIGION

Many years ago, in the early stages of the movement, Mrs. Eddy made this significant statement in her book "Science and Health": "the world feels the alterative effect of truth through every pore."¹ What was true then is immeasurably more true today. To anyone, who will consider Christian Science dispassionately, it must be clear that the whole general trend of modern thought is towards its fundamental thesis, namely, that mind rather than matter is the explanation of all things. As Lord Balfour has so inexorably expressed it, "Science is steadily explaining matter by explaining it away."

Now, it is, of course, theoretically possible that the natural scientist, the orthodox religionist, the journalist, the novelist, the playwright, and so on, may be discovering these truths independently for themselves, in their own way; and, to a certain extent, this is inevitable. But if it is in any way possible that the enormous release of the last fifty years has been brought about, or even rendered possible, by the increasing acceptance by an increasing number of people of a new view of being, in the fullest sense of that word, then it is of the utmost importance to the progress of mankind that this possibility be thoroughly and carefully investigated, and that no prejudice of any kind be allowed to interfere with such investigation.

It has, for some time, seemed to me that the time when such an investigation could longer be safely postponed is past. Christian Science is, obviously, much more than ap-

¹ S. & H., p. 224.

IN THE MATTER OF CHRISTIAN SCIENCE

pears on the surface. It is much more than a form of religion in the accepted meaning of that word. It is literally, if it is anything—so it claims—the “explanation of all things,” the truth—the real Christ teaching—without which as a hypothesis, the actual pushing of achievement *beyond a certain well-defined point is impossible*. If this is the claim of Christian Science—and it is—then, if this claim appears to have any credible measure of support at all, it does surely, very imperiously, demand our investigation. In ignoring Christian Science, we want, at least, to be sure that we are not spurning the invitation to the marriage feast; in fighting against it, we do need, at least, to be sure that we are not “fighting against God.”

Chapter III

MARY BAKER EDDY—EARLY DAYS

THE MORE I studied Christian Science in relation to orthodox faith, and in relation to the adherents of orthodox faiths, the more convinced I became that any dispassionate consideration would be difficult unless some just view were obtained of the real character of the woman who was its founder and discoverer.

To the devout Jews of his time who *really believed* that Jesus was a gluttonous man and a wine bibber, and, in their interpretation of what it meant, a friend of publicans and sinners, the way to an understanding of Jesus' message and an appreciation of his mission was barred at the outset. Mrs. Eddy herself seems to have had a very clear apprehension of this, for in her book "Science and Health" she puts the matter thus cogently: "Abuse of the motives and religion of St. Paul hid from view the apostle's character, which made him equal to his great mission. . . . To misunderstand Paul was to be ignorant of the divine idea he taught."¹

The day is passed when the cruder charges so freely hurled against Mary Baker Eddy, in the early days of her enterprise, can be given credence. The sober second thought of a more enlightened period has applied to her the broad common sense of Gamaliel, "if this counsel or this work be of men, it will come to nought. But if it be of God, ye can-

¹ S. & H., p. 560.

MARY BAKER EDDY—EARLY DAYS

not overthrow it.”¹ This is true in spite of some recent recrudescence of earlier attacks. Nevertheless, there still remains, I find, a great barrier of prejudice, a barrier so strong and firmly established that it will even persist for a time with people who have begun to accept the teachings of Mrs. Eddy as the truth for which they have long been in search. Like the old Earl of Fauntleroy, they have accepted the child and are learning to love him, but still steel their heart against the mother. And so I feel that this book would be incomplete and inevitably inadequate if some attempt were not made to present Mrs. Eddy in a true light.

Quite apart from all questions of religion, hers is a fascinating story. Tying back, as it does, to some of the most stirring periods of American history, it may well stir the heart of every American, whatever his creed, as it has done mine, who am an Englishman. For in the days when Mary Baker first saw the light in the old farmhouse at Bow, above the Merrimac, amid the New Hampshire hills, America was still “in the rough.” The year was 1821. The War of 1812 was still a vivid memory; the war of revolution not so long past but that fathers who had fought in it, and mothers who had waited through it, could be telling the story once again to their children’s children. New Hampshire was in the midst of it all. Running up as it does to the Canadian frontier, the Granite State, as it has come to be called, early learned the stern realities of war, and that demand for watchfulness which is the price of liberty. The

¹ Acts v. 38-9.

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French wars, the Indian wars, swept through her valleys, and among the earliest recollections of the child, Mary Baker, must have been the story of how her great-great-grandfather, Captain John Lovewell, lost his life in a desperate struggle with the Indians at "Lovewell's Fight," and of how General John McNeil, the cousin of her venerable grandmother, was the hero of the battle of Chippewa in the War of 1812.

The farmhouse at Bow whence Mark Baker and his sons and his hired men went out to their work in the morning "until the evening" must have been a gracious place. In many ways, it was a typical New England home of a hundred or so years ago. Mark Baker, the father, came of sturdy New England stock, tracing back for origin to England and Scotland, and he took his wife from among the daughters of his own people.

As so often happens, it is to the mother that we must look for the key to Mary Baker. Many years afterwards, Mrs. Eddy wrote of her, in her book "Retrospection and Introspection," "Of my mother I cannot speak as I would, for memory recalls qualities to which the pen can never do justice."¹ She seems to have been a remarkable woman, not only in point of culture, but because of that calm, far-seeing, and foreseeing wisdom which is the special gift from on high to a really great woman. She was well named Abigail, for between her and her great namesake in Israel there was a bond clear enough. Many times, in the course of her

¹ Ret., p. 5.

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long life, must the "iron-willed" Mark Baker, unrelenting Calvinist, and mighty man of affairs, have risen up with his sons and daughters, and said in the words of David to that first Abigail, "Blessed be the Lord God of Israel, which sent thee this day to meet me; And blessed be thy advice and blessed be thou."¹

From the little that is known of her, Abigail seems to have been a serene presence in the great farm homestead at Bow. Tithing her mint, anise and cumin with her daughters and maids, but calmly, serenely, even grandly, awake to the weightier matters; softening the rigors of her husband's stern faith, and, with a fine heresy, in the presence of which the voice of protest was stopped, dwelling on the all-embracing love of God in an age committed to the "horrible decree" of predestination, as John Calvin rightly called his own tenet.

"My father's relentless theology," Mrs. Eddy writes, "emphasized belief in a final judgment day, in the danger of endless punishment, and in a Jehovah merciless towards unbelievers."² It might seem at first difficult, if not well-nigh impossible, to fashion from such stern stuff a home characterized by "the open hand" and at which "the needy were ever welcome," pervaded by a love long remembered by its children; but Abigail Baker did it. With the calmness and faith of the pioneer mother, for she was still that, she bore her children, three sons and three daughters. Mary was her youngest child.

¹ I Samuel xxv. 32.

² Ret., p. 13.

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In the Baker home, in those early days, was another presence, much beloved, the venerable grandmother Baker. Between her and Abigail there seems to have been a special bond of understanding, and it was she who, for a few brief years, took the infant Mary to her heart, rocked her cradle as she sat by the open window, looking out to where field and meadow flowed grandly down hill, and, later on, took Mary on her old knees and told the wonderful stories of her people, stories of the Indian wars and other wars, and of the mighty deeds of ancestors, to the days when "Scots wha hae" might have been the song of yesterday.

It was this venerable grandmother who, early, began to note that the youngest child of the house of Baker was not an ordinary child. A lover of books herself, she soon began to talk about books to the little girl at her knee, and the little girl at her knee would not only drink in every word, but turn them to good account in fashioning new thoughts of her own. And so she came by a grave and dignified way of speaking, which sat strangely on one so young, and persisted all her life. "Mary's sayings" began to be quoted, as children's sayings so often are, but with this difference—they had a way, apparently, of remaining in thought and provoking questions, such as her father, especially, seems to have found puzzling and disconcerting.

It was about this time, when she was in her eighth year, that the little girl had those experiences which seem to arouse a special form of reproach among those who seek her discredit. Mark Baker was especially concerned about it.

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The man who believed implicitly in the verbal inspiration of the Bible, who accepted the story of Samuel in its entirety, could think of nothing but “something wrong” when told of Mary’s “voices.” Whatever the actual explanation of the incident may be, it is one not at all uncommon in the history of spiritual genius. The account of the matter given by Mrs. Eddy herself in her book “Retrospection and Introspection” is, far and away, the best I have found, so I make no apology for giving it in full.

“Many peculiar circumstances and events connected with my childhood throned in the chambers of memory. For some twelve months, when I was about eight years old, I repeatedly heard a voice, calling me distinctly by name, three times, in an ascending scale. I thought this was my mother’s voice, and sometimes went to her, beseeching her to tell me what she wanted. Her answer was always, ‘Nothing, child! What do you mean?’ Then I would say, ‘Mother, who *did* call me? I heard somebody call *Mary* three times.’ This continued until I grew discouraged, and my mother was perplexed and anxious.

“One day, when my cousin, Mehitable Huntoon, was visiting us, and I sat in a little chair by her side, in the same room with grandmother, the call again came, so loud that Mehitable heard it, though I had ceased to notice it. Greatly surprised, my cousin turned to me and said ‘Your mother is calling you!’ but I answered not, till again the same call was thrice repeated. Mehitable then said sharply, ‘Why don’t you go? Your mother is calling you!’ I then

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left the room, went to my mother, and once more asked her if she had summoned me? She answered as always before. Then I earnestly declared my cousin had heard the voice, and said that mother wanted me. Accordingly she returned with me to grandmother's room, and led my cousin into an adjoining apartment. The door was ajar and I listened with bated breath. Mother told *Mehitable* all about this mysterious voice, and asked if she really did hear Mary's name pronounced in audible tones. My cousin answered quickly, and emphasized her affirmation.

"That night, before going to rest, my mother read to me the scriptural narrative of Samuel, and bade me when the voice called again to reply as he did, 'Speak, Lord; for Thy servant heareth.' The voice came, but I was afraid, and did not answer. Afterward I wept, and prayed that God would forgive me, resolving to do, next time, as my mother had bidden me. When the call came again I did answer in the words of Samuel, but never again to the material senses was that mysterious call repeated."¹

I came upon this story very early in my inquiry, and I well remember the wave of incredulity and irritation that swept over me as I read it. It was, of course, part and parcel of that incredulity and irritation with which the human mind, sure in its own conceits, must ever greet something beyond and outside of its own experience. I do not attempt to explain the incident. I can only say with Job, "Lo, these are parts of his ways,"² and leave it at that. I especially men-

¹ Ret., p. 8.

² Job xxvi. 14.

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tion it, however, because, as I conceive it, what the world stands in need of today, more than any other one thing, is the humility which acknowledges that our philosophy is not complete, but that outside of and beyond our philosophy are many things undreamed of within it. Or, as Jesus, with that kindly but inexorable wisdom, put it, "Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein."¹

However, Mark Baker would have none of it. Accepting without question—without any doubt as to its full reasonableness and solid groundedness—the full teaching of John Calvin as to God and Heaven and Hell, he, nevertheless, was overwhelmed with a veritable Gadarene fear at such an outrage on the accustomed order as "Mary's voices." The child's brain was too big for her body; she must drop all her books and have done with her questionings which caused him such a vague uneasiness, and she must go out into the fields and romp and play like other girls and boys.

And so the little girl went out, not at all averse, with all the unquestioning obedience of childhood. But lo! her questionings went with her. Matters which other children took for granted filled her full of doubt. The thought of a suffering, or, as she imagined it, a lonely animal seems to have cut her to the quick. True, the calm voice of the old grandmother, "God cares for all his creatures, my bairn," never failed, we may be sure, to dry her eyes, but still the questioning went on as it had done before.

¹ Luke xviii. 17.

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And all the time, in this fragile little girl, was developing a character of tempered steel. In some respects she was her father's daughter, and the time was coming when the two were destined to meet in a tremendous trial of strength, with a result which surprised no one, probably, more than Mark Baker himself.

As so often happens in a household of rigid religious discipline, the children had failed utterly to meet the full demands made upon them. At the time Mary Baker was twelve years old not one of her brothers or sisters had made a formal profession of faith. Excellent specimens of wholesome youth, all of them, affectionate, kindly, reflecting the love of their mother Abigail, they, nevertheless, seemed to have steadily avoided making open profession of their father's strict faith. Mark Baker was determined that Mary should do it. More than her brothers and sisters, she seemed to be concerned with religion; what more natural than that she should become a member of the church to which her father and mother had belonged for so long. And so, when she was about twelve years old, Mark Baker began to talk to her about it. He quickly found that the way was to be more difficult than he had imagined it could possibly be. To his utter perplexity, he discovered that the doctrine of unconditional election, or predestination, which filled him with such exaltation and gratification, aroused, in this small daughter of his, nothing but repudiation; she was unwilling to be saved, if her brothers and sisters were to be doomed to perpetual banishment from God.

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Nothing that Mark Baker could do or say would change her. He spoke of the final judgment day, of the dangers of endless punishment, and of a God utterly merciless toward unbelievers, but the child stood her ground. True, she sank physically under the struggle, the doctor was summoned, Mary was put to bed with a fever, and the doctor, no doubt, prescribed this and that and promised to ride over again in the morning. Abigail Baker, however, understood what was the matter, and the only way in which the hurt might be healed. At that moment, when a mother's advice to submit or compromise would have been so easy to give and so obvious, Abigail refrained. God would guide Mary and heal her, and make the way clear for her. Abigail told Mary so. And so indeed it was. In that hour the mother and her child won a great victory. The fever left her, and with it also the fear of Calvin's terrible decree—forever.

"When the meeting was held," Mrs. Eddy writes in her own account of the matter, "for the examination of candidates for membership, I was of course present. The pastor was an old-school expounder of the strictest Presbyterian doctrines. He was, apparently, as eager to have unbelievers in these dogmas lost as he was to have elect believers converted and rescued from perdition; for both salvation and condemnation depended, according to his views, upon the good pleasure of infinite Love. However, I was ready for his doleful questions, which I answered without a tremor, declaring that never could I unite with the church if assent to this doctrine was essential thereto.

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"Distinctly do I recall what followed. I stoutly maintained that I was willing to trust God and take my chance of spiritual safety with my brothers and sisters,—not one of whom had then made any profession of religion,—even if my creedal doubts left me outside the doors. The minister then wished me to tell him when I had experienced a change of heart; but tearfully I had to respond that I could not designate any precise time. Nevertheless he persisted in the assertion that I *had* been truly regenerated, and asked me to say how I felt when the light dawned within me. I replied that I could only answer him in the words of the Psalmist: 'Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.'

"This was so earnestly said that even the oldest church members wept. After the meeting was over they came and kissed me. To the astonishment of many, the good clergyman's heart also melted, and he received me into their communion, and my protest along with me."¹

Thus was the first great victory won, and it has always seemed to me significant that it was won without compromise and without bitterness; with love and satisfaction and tears of gratitude, achieved no one knew how, as the final outcome.

¹ Ret., p. 14.

Chapter IV

THE FORMATIVE YEARS

PUBLIC THOUGHT in regard to marriage has undergone such revolutionary changes during the last twenty or thirty years that the rather shameful attacks leveled against Mrs. Eddy a couple of decades ago, on account of the fact that she was thrice married, have largely lost their point and are seldom heard.

I find, however, that the prejudice which provoked them, in the first place, still lies firmly entrenched at the back of the thought of many people. It was a bait at which, at one time, I bit readily enough, but today I cannot recall the fact without a curious sense of regret. If the old French proverb, "To know all is to forgive all," is true, how much more true is it when there is nothing to forgive, but everything to commend.

When I came to know the facts of those three marriages—the pathetic tragedy of that first joyous adventure, when the young bride of a few short months returns to her father's house, a widow, to await alone the birth of her first-born; the patient seventy times seven forgiving misery of the second, undertaken on promises destined to be broken; and the simple, all too short, peace of the third—when I came to know these facts, as anyone may, there swept over me a feeling such as, I suppose, must come to all of us when we feel we have done anyone a mental wrong—a great longing to

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be able to go to him and, hat in hand, to beg his pardon. I have often done this, in thought, with Mary Baker Eddy.

Mary Baker's first husband was one George Glover, a young business man, full of promise, from Charleston, South Carolina. Hailing originally from Concord, New Hampshire, he had been associated as a builder and contractor in Boston with Mary Baker's elder brother Samuel, and, before his removal to the South, had often been a welcome visitor in the Baker home.

By this time Mark Baker, increasingly absorbed in politics, had turned over the old farmstead at Bow to his brother's children and had removed to Tilton, a mill town some eighteen miles north of Concord. It was here that George Glover came in the winter of 1841 to claim his young bride, and to carry her away from the frosts and snows of her own well-loved state to the magnolia-laden air of the queen city of the South.

It was a love match in the old order, carried through with all the romance and all the unthreatened traditions of a by-gone day. The wedding at Tilton—two weeks before Christmas—was a great affair, with roaring fires and lavish provision of all manner of hospitality; with the jangle of sleigh bells over frozen roads as half the countryside made its way to Tilton, and every shed on the farm was requisitioned to accommodate the steaming horses.

A few weeks later George Glover was introducing his young bride to his friends in the South, and her singular chaste beauty and gentle radiance were winning all hearts.

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They were very happy. True, the sight and the sound of the slavery she found all around her at times wrung her heart and aroused in her a yearning to help, as the cry of the suffering animal had done in her childhood. Nevertheless, she was happy—radiantly happy—as is clear from her scant reference to these days in her writings. The slave would one day be free, and, meanwhile, in her gentle, persuasive way she would urge her young husband to “begin” by releasing their own slaves.

Tenderly George Glover explained to her that, even if they could afford it, it was actually illegal to take such a step without a special act of the Legislature. Before June was out, the question was solved for her with tragic pathos. George Glover lay dead in Wilmington, stricken with fever. When she came to herself, and the friends who crowded around her, eager to help, asked her about the slaves and how she would have them sold, she refused to sell them into a new bondage, but let them go free.

Three months later, back again in her father's home, in her old room with the first cool air of autumn blowing over the hills and through the valleys, she gave birth to a son.

In her book, “Retrospection and Introspection,” Mrs. Eddy writes: “Early had I learned that whatever is loved materially, as mere corporeal personality, is eventually lost.”¹ It must be clear, I think, to anyone who reads her story, that when she wrote these words she had reference to these times and to what followed within the next few years.

¹ Ret., p. 32.

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What did follow has always seemed to me one of the most amazing things in her history. There can be no doubt that all her family was most tenderly disposed toward her, a feeling which she, in turn, very deeply reciprocated. Nevertheless, there can equally be no doubt that it was through the direct agency of her family that her child was taken away from her and all traces of his whereabouts lost for many years.

The "why" of it was, perhaps, understandable enough in the first instance. As long as her mother was alive, the widowed daughter with her son was made tenderly welcome in her father's home. But when the little boy was four years old, Abigail Baker died, and a year or so later Mark Baker married again. And now the situation seems to have changed with that strange baffling inevitableness which is nobody's fault. Mary Glover was still welcome, but the little boy, sturdy and full of play, up to all manner of mischief, gradually came to seem like a round peg in a square hole. Mark Baker was to marry again; Mary was to go to live with her married sister Abigail. Abigail was willing, and even eager to have Mary with her, but, with a somewhat younger and rather weakly son of her own, she viewed with misgiving the coming into her home of Mary's all too sturdy youngster. And so, in spite of his mother's pleadings, the child was sent away to a former nurse in the household, who lived in the northern part of the state.

Unprepared for self-support, as were most women of her time, Mary Glover had no course but to submit, but thence-

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forward reunion with her child seems to have become the absorbing desire of her life. When, therefore, some three or four years later, the big, breezy Doctor Daniel Patterson, with his high ambitions for added social prestige, came into her life with promises of recovering her of her sickness—she had been gradually sinking under her load of sorrow and disappointment—and above all with the promise that her son should be restored to her, it is hardly to be wondered at that she should at length have assented to his demand that they should be married.

And so they were married. The pitiful tragedy of what followed, Mrs. Eddy has summed up in a few lines. "My dominant thought in marrying again," she writes, "was to get back my child; but after our marriage his stepfather was not willing he should have a home with me."¹

And so the dreary years of waiting and watching began. Doctor Patterson took his wife to the nearby town of Franklin, and there they lived for three years. As was so often the case in those days, Doctor Patterson's practice—he was a very capable dentist—was an itinerant one. He traveled from town to town and village to village, mapping out his work very much as does the modern traveling salesman. Much of his time was thus spent upon the road, and not a little of what remained in visiting friends. He was popular and, at first, ambitious, and he made the most of his wife's influential relations at Tilton. As a consequence Mrs. Patterson was left very much alone. Suffering from a severe

¹ Ret., p. 20.

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form of spinal weakness, she was confined to her bed for days and sometimes weeks together. A friend would occasionally drive over to see her; some of the townspeople called, but for the most part she was left alone.

Her one solace was reading, and the range of her interest was evidently wide. It was, however, to the Bible that she returned again and again; not in the punctilious or even devotional manner of the orthodox religionist, but with the restless eagerness of a new quest. And, all the time, as one by one the good things of life receded from her reach, she clung with a kind of desperate longing to the one thing that seemed to promise her happiness again, or at least a measure of it, namely, reunion with her little son.

At length, after three years of such waiting, she achieved her purpose. The Cheneys, the people with whom her boy was living, had settled in Groton, a village in the White Mountains, and, in 1856, Mrs. Patterson persuaded her husband to let her move there. This time Doctor Patterson consented. Already in financial difficulties, he was attracted by the possibility of his being able to take over, very cheaply, some property owned by his wife's people. And so they removed to Groton, to a little unpainted cottage off the main road, and there mother and son at last met again after a separation of eight years. Such happiness as this may have brought her was destined to be short lived. The instant way in which the heart of this boy of twelve went out to the lonely woman whom he learned was his real mother roused the jealousy of his foster parents, and it was not long before

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plans were afoot to separate them again. These plans were soon consummated, and one day the Cheney's set out for the Far West, taking the boy with them.

"After his removal," writes Mrs. Eddy, in her only reference to the matter, "a letter was read to my little son informing him that his mother was dead and buried. . . . I was then informed that my son was lost. Every means within my power were employed to find him, but without success. We never met again until he had reached the age of thirty-four."¹

About this time there is recorded an incident which, in the light of what follows, has a significance all its own. Bereft of her one consolation and hope, this much enduring woman began to sink visibly under the burden, and among the friends who sought to comfort her was an old man, well over ninety years, who, almost every day, made his way to the little unpainted cottage to read the Bible and bring what comfort he could to a sick woman. One day the sick woman came to meet him, raised up suddenly, she knew not how, to some measure of health. Eagerly, as they walked together back to the cottage, they talked about it. The old man, firmly founded in the stern orthodoxy which held that God sent sickness for a good purpose, rejoiced that that purpose had evidently been achieved, and that God in His goodness had heard their prayers and healed her. But Mrs. Patterson, although she did not contradict her old friend, seems at that time to have caught a first faint glimpse of the

¹ Ret., p. 32.

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great fact which she afterwards saw so clearly, that the really blameless life must necessarily be a healthy life.

Her restoration, however, was short lived, and it was not long before she was laid low, lower than ever before. Her sister, Abigail, came in her carriage to remove her from her mountain home, and shortly afterwards she settled with her husband in a boarding-house at Rumney Station.

At this point, it seems to me necessary, for any understanding of what follows, to endeavor to form some just estimate of the actual spiritual status attained by Mrs. Eddy at this time. It is a platitude to say that an understanding of motive is essential to any just understanding of action, and I quickly came to see that the life history of Mary Baker Eddy, especially in these terrible formative years, is a cogent illustration of the truth of this statement.

We have seen, therefore, that she early displayed a strangely discerning interest in spiritual things. From her earliest childhood she seems to have been unlike the average child in that, while she accepted the joys of life with all the enthusiasm of the child, she could not rule out and dismiss its sorrows. In other words, quite unconsciously, of course, she early began that reasoning process which has ever prevented the real thinker from taking things as he finds them. We have seen that, as a child of twelve, this independence of thinking had developed so far as to compel her, in spite of a natural timidity and sensitiveness to disapproval, to withstand not only her father, of whom the whole family apparently stood in awe, but the concerted public opinion

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of her small religious circle. The sensitiveness which prevented a full enjoyment of the busy life of the farm, if she thought any animal was lonely or suffering, made it impossible for her to accept the "assurance of heaven" if she thought her brothers and sisters were not to attain it also.

More than usually awake to what seemed to be the beauty and possibilities for happiness in life, she made tremendous demands upon happiness, and around anything or anybody she appreciated or loved she spread a glamour and a glory from her own small spiritual vision. As far as I can find from examination of the all too scant material available, discontent, in the accepted meaning of the word, was never characteristic of her. Nevertheless, she was never contented. In the matter of the discernment of beauty and goodness she always seemed to be in the position of sorrowful surprise that those around her should not see what she saw.

How early in life she began to realize that these "unsatisfied longings" could never be satisfied materially, it is, of course, impossible to say, but in her book "Retrospection and Introspection" I find this pregnant sentence: "From my very childhood I was impelled by a hunger and thirst after divine things—a desire for something higher and better than matter, and apart from it—to seek diligently for the knowledge of God as the one great and ever present relief from human woe."¹ This struggle upwards was, with Mrs. Eddy, as with all of us, attended inevitably by what

¹ Ret., p. 31.

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she herself has so aptly described as frequent "relapses into the common hope." Her tendency was to embrace passionately the world's orthodox offerings for happiness, hoping all things.

It is not without a deep significance, surely, that in every case, as the years went by, these hopes were disappointed and blighted. After a few months of exquisite happiness she lost her young husband, and no sooner had hope begun to revive again in the plans she began to weave around her little son than he was taken from her. When, after years of waiting, she was reunited with him, it was only to be separated still more effectively within a few months. And all the time this woman who was so capable of loving life in all its transient beauty was condemned, more and more, to see, from a sick bed, the great pageant pass her by.

All these things drove her steadily in upon herself. Morning after morning, it is easy to imagine her setting up for the day, as it were, the two great facts of life as she saw them—the goodness of God and the disappointments and sorrows of human existence. She never seems to have lost faith, for an instant, that a real understanding of the former would one day solve the baffling enigma of the latter.

There is nothing to be gained by attributing to Mrs. Eddy at this period of her life any deep philosophical position consciously attained. Whatever she did or reached out towards, she did and reached for instinctively. Very frequently, in the course of her writings, I find that she herself emphasizes this fact, and refuses to take up the position

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which the human mind so readily does, namely, that of reading into the past the fuller knowledge of the present. She faithfully loved goodness, and the type of goodness which flowed into her thought, from the study of the Bible, was the type of goodness for which she most longed. Therefore, she studied her Bible, and eagerly sought in any and every quarter some knowledge that would throw light upon its pages.

Little by little, although she herself seemed in those years to make little progress against the sea of troubles with which she was surrounded, it is, I find, a fact that she early began to help in a remarkable way those less troubled than herself, whose simpler longings could be satisfied by simpler attainments. As she lay on her bed in her cottage in the White Mountains, people, who at first visited her out of sympathy, continued to visit her because they gained something, which, perhaps, they could not themselves well define, from their association with her. The record on this point is clear enough.

There is the well-known story of the blind girl whose life was transformed and of the mother whom she comforted by raising her baby from sickness to health and soundness. Not many years ago, it seems, there were people still alive in Groton who could remember how, as children, they used to refer to the "good sick woman" in the cottage by the mill dam. One of these children has left the record that she thought the home of this "good sick woman" was "the most beautiful home in the world."

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To anyone who has studied the matter with any care and sought to enter not only into the spiritual struggles of this woman, but has also sought, as best he may, to come by an understanding of the spirit of the times, the story of Mrs. Eddy's next great adventure—namely, her brief and all unconscious traffic with mesmerism—is not difficult to understand. The story of Phineas Quimby, however, demands a chapter to itself.

Chapter V

QUIMBY

AMONG THE COMPLEXES antagonistic to Christian Science, referred to in the second chapter of this book, none, at one time, seemed to be stronger than the insistence that Mrs. Eddy was not really the discoverer of Christian Science, but that she was indebted for its underlying ethics, and to a large extent for the statement of it, to one Phineas P. Quimby and his writings.

I use the phrase "at one time" advisedly, for, although the charge is still heard today, it is not advanced with anything like the assurance or endowed with anything like the importance with which it was apparently endowed some twenty years or so ago. Indeed, in the calmer and more reasonable atmosphere of today, I find it very hard to recapture any impression of the stir these charges seem to have occasioned in the closing decade of the last century.

The great naturalist, Louis Agassiz, has well declared that every great truth has the same history: "First, people say it conflicts with the Bible; next, they say that it was discovered before, and finally they say they have always believed it." However justified, or otherwise, be the claim of Christian Science to be reckoned as a great truth, there can be no question but that its history is running true to form. One of the earliest charges made against it—one still heard, of course—was that it conflicted with the Bible. The second

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charge, that it had been discovered before, followed hard on the first.

In the course of my study of the whole matter, no charge irritated me more than this second charge. More than a little inclined to accept the case *against* Christian Science, I resented the charge of Quimbyism as representing the importation of a thoroughly bad argument, and every instance of its employment as the spoiling of a good case by a bad counsel. Very early in my investigations, I took up the "blanket" position that the question before the court—the only question in which anyone was vitally interested—was whether or not Christian Science were *true*, and into this great issue, the further question as to who discovered it, did not enter. I find, however, that there are still many who cannot take up this position with any comfort, and so I plan to traverse the main aspects of this issue, and endeavor to show that the "mesmeric healer," Phineas P. Quimby, who plied his trade in Portland, Maine, in the middle of the last century, was *not* the originator of that faith known throughout the world today as Christian Science.

Phineas Quimby was a native of Belfast, Maine. The son of a blacksmith, he was apprenticed to a clockmaker. He was a good workman, and, although largely illiterate, seems to have early become known in his home town as a great man at an argument and for his dogged, determined disposition. He was the kind of man, apparently, who rejoiced in small inventions and was fascinated by seeing things work. He was quick to recognize possibilities where

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others would pass them by, and was never so happy as when he had something new that he could spring on particular cronies gathered in council amid the barrels and packing cases of the general store.

It was about that time—the second quarter of the last century—that mesmerism, as a public exhibition, first began to be exploited. Little understood, it exercised a remarkable fascination wherever it was carried, and professors of the art, authentic or otherwise, were in great and increasing demand everywhere.

And so, in process of time, even Belfast, Maine, was visited by a mesmerist, a certain Frenchman named Charles Poyen, who advertised a course of lectures in the Town Hall. To one of these lectures, eager to learn all about it, went Phineas P. Quimby, and early in the evening M. Poyen found himself in difficulties. Someone in the hall was counteracting his work. He was making out only with great difficulty, and had to “struggle and strive” every step of the way. He spoke to his audience about it. Who was responsible? He would be glad if his antagonist would remain after the lecture that the two might confer together. Whether or not he was really the man, Phineas Quimby could not resist the opportunity to learn more about the matter. So when everyone else filed out of the hall, he determined to remain, and very soon he and M. Poyen were in close conference. As a result, M. Poyen declared that Quimby had extraordinary potentialities as a mesmerist, and Quimby, greatly elated, began at once to experiment.

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That he was a natural mesmerist, and that M. Poyen was right in describing his powers as extraordinary, there can be no doubt. From giving free exhibitions at the general store by "willing" people to come in off the street, he went on to healing people of minor ailments by prescribing remedies through a boy named Burkmar, whom he employed as a medium. From that, he quickly became convinced that the remedies had nothing to do with the healing, but that the "influence" flowed from himself. And so he went on to the construction of a theory in which a strange jumble of philosophy was intermixed, "natural electricity" and "personal magnetic currents."

In an issue of the Bangor *Jeffersonian* in 1857 may be found an interesting account of the matter under the caption, "A New Doctrine of Health and Disease." It runs in part:

"A gentleman of Belfast, Doctor Phineas P. Quimby, who was remarkably successful as an experimenter in mesmerism some sixteen years ago, and has continued his investigations in psychology, has discovered, and carries out, a new principle in the treatment of disease.

"His theory is that the mind gives immediate form to the animal spirit, and that the animal spirit gives form to the body as soon as the less plastic elements of the body are able to assume that form. Therefore his course in the treatment of a patient is to sit down beside him and put himself *en rapport* with him, which he does without producing the mesmeric sleep.

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“He says that in every disease the animal spirit, or spiritual form, is somewhat disconnected from the body; that it imparts to him all its grief and the cause of it, which may have been mental trouble or shock to the body, as overfatigue, excessive cold or heat, etc. This impresses the mind with anxiety, and the mind reacting upon the body produces disease. With this spirit form Doctor Quimby converses and endeavors to win it away from its grief, and when he has succeeded in doing so, it disappears and reunites with the body. Thus is commenced the first step towards recovery. This union frequently lasts but a short time when the spirit again appears, exhibiting some new phase of its trouble. With this he again persuades and contends until he overcomes it, when it disappears as before. Thus two shades of trouble have disappeared from the mind, and consequently from the animal spirit, and the body has already commenced its efforts to come into a state in accordance with them.”

In 1859 Quimby, professing and practicing, as far as I can gather, the system of healing as thus outlined, had established himself in Portland, Maine; had a suite of rooms at the International Hotel; and was rapidly securing a considerable following. He appears to have advertised himself widely, and in process of time one of his announcements came to the attention of Doctor Patterson. It was just about the time that the sad retreat had been made by his wife from her little mountain cottage at Groton. The outlook for her health seemed about as gloomy as it had ever been, and

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Doctor Patterson was interested, interested at any rate to the extent that his curiosity was piqued, and he wrote to Quimby.

Doctor Patterson told him that his wife had long been an invalid with spinal disease and that, having heard of his wonderful cures, he desired to be informed as to whether the doctor contemplated visiting Concord, as he, Doctor Patterson, would make a point of taking his wife to see him. To this letter Quimby replied that he had no thought, at that time, of visiting Concord, but that he felt certain he could cure Mrs. Patterson if he had the opportunity of seeing her.

Doctor Patterson's interest in the matter, however, was only fleeting. Having read the letter, he handed it over to his wife and dismissed the matter from his thought. To his wife, however, it was a message of hope—at last—from the "Father of lights."

When I reached this point in my study, I quickly realized that just here—more perhaps than anywhere else in any endeavor to understand the life of this woman, Mary Baker Eddy—one had to be sure that one started off with the right foot, on the right road. In view of all that happened afterwards, in view of the remarkable clarity and sanity which characterize all Mrs. Eddy's writings and actions, subsequent to her discovery of Christian Science, it is extremely difficult if not impossible to understand—save on one, and, I am satisfied, the true basis—her subsequent association and dealings with Phineas Quimby.

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It must, however, be remembered that Mrs. Eddy, about this time, had begun to lose all faith in material methods of healing. She had tried everything and everything had failed her. She was convinced that God could heal her, and she had arrived at a point where she had begun to realize that God could and would heal her—could, in fact, not fail to heal her—if she could only discover “the way and rule.” More than once already, she had healed the sick, and she was logical enough in her thought to realize that what happens once can be made to happen again *if the way of it is understood*.

She read Quimby’s letter again and again, and the more she studied it the more convinced she seems to have become that Phineas Quimby had stumbled upon the great truth, in search of which she had so long waited and watched, and that all that was the matter with him was that he was attributing his powers to wrong causes, and overlaying the simple processes of the healing spirit by outward and visible signs, which really had no relationship whatever to the inward and spiritual grace. Finally, she wrote and told him so, and, after some correspondence back and forth, and in the face of tremendous opposition from her family, she made her way to Portland.

She was healed.

I think there cannot now be any doubt that it was the clearest possible instance of faith healing. She had already, in her own thought, endowed Quimby with all the necessary power; no doubt as to its efficacy—as in the case of

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medicine—interposed itself upon her mind. As Sibyl Wilbur has well expressed it in her biography:

“She had come to Quimby prepared to find him a saint who healed by virtue of his religious wisdom, and as soon as she met him she completed her mental picture, endowing him with her own faith. Thus the hypnotist had almost nothing to do. Her faith returned upon her, flooding her with radiance, healing her of her pain. The modest mesmerist was astonished at the faith he believed himself to have evoked. It covered him with confusion to have her religious emotion, engendered by years of suffering, ascribe to him a spiritual nature which he knew he did not possess.”¹

Quimby, however, was quick to see the immense possibilities that such a view of his work opened out to him. He was, as far as I can find, in no sense of the word a religious man, but the idea of his being a great religious discoverer clearly appealed to him. Utterly puzzled at first by Mrs. Patterson's interpretation of his healing power, her insistence that there must be a *rule* back of it, and that it was his business to discover that rule and commit it to writing, touched a responsive chord.

Already aware of the value of a professional jargon, in treating his patients, of his “animal spirit,” his “plastic elements,” his “wisdom,” and his “condensed identity,” this earnest woman's talk about a science of healing which must obviously exist somewhere; about principle, truth

¹ Sibyl Wilbur, “The Life of Mary Baker Eddy,” p. 91.

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and so forth, arrested his attention. He let her talk; he urged her to put her ideas into writing; and when she had done so he added notes of his own. And so there was gradually evolved what have since come to be known as "the Quimby manuscripts."

In the year 1887, when the clamor about these manuscripts was loudest, Mrs. Eddy offered to have them published, if they could be produced and she were given an opportunity to examine them. They were not produced, however, and Miss Wilbur describes in her "Life" how she made a special journey to Belfast, Maine, in the year 1907, to see Quimby's son, George A. Quimby, in whose possession the "manuscripts" were supposed to be, with the idea of persuading him to let her see them, but without success. No one, he declared, should ever see them as long as Mrs. Eddy lived. Mrs. Eddy died in the year 1910, but it was not until some twenty years later that the Quimby manuscripts finally saw the light of print, and were quickly seen to have no relation to Christian Science.

All this, however, is to run ahead of our story. There was no doubt in Mrs. Patterson's mind that she was healed. She returned to her sister Abigail's house at Tilton, a well woman. Her sister was convinced in spite of herself, but when an appeal to Quimby to aid her own son, Albert, was productive of no results whatever, she seems to have come to the very just conclusion that it was her sister's own faith that had healed her, and that the Portland mesmerist had nothing to do with it.

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All this took place in the year 1862, and the next four years of Mrs. Eddy's life are, in a way, the most difficult to understand. Physically, she seems to have been in better health than at almost any other time. They were the years of the Civil War, and she was active in every good work. She endeavored to make a home for her husband and to win him back from the ne'er-do-well existence into which he had gradually drifted,¹ and in every way she seems to have determined to take her place in society from which ill health had so long barred her. Outwardly, she was happy and much sought after socially. But, inwardly, she was in a turmoil. As Sibyl Wilbur puts it in her "Life" (p. 124) "underneath all assumption of gaiety and social charm there was a desolating war going on in the heart of this woman. It betrayed itself only occasionally and in half light to those who were most intimately associated with her." In all her writings, as far as I can find, she only refers once to this period with any specific indication as to her real state of mind, but that once is enough to show into what depths she was plunged, and how much she was at a loss.

"Previously," she writes in her "Retrospection and Introspection," "the cloud of mortal mind seemed to have a silver lining; but now it was not even fringed with light. Matter was no longer spanned by its rainbow of promise. The world was dark. The oncoming hours were indicated

¹ It was in vain, however, and after many trials she finally secured a divorce from him for desertion and adultery, in 1873.

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by no floral dial. The senses could not prophesy sunrise or starlight.”¹

Those years at Lynn—for it is there she settled at that time—subsequent to her physical healing, do, indeed, seem to have been, for her, that darkest hour which precedes the dawn. She was approaching a discovery, of which, whatever else may be said of it, this much must be said, that it has unquestionably brought new life and joy into the experience of great multitudes.

¹ Ret., p. 23.

Chapter VI

THE DISCOVERY OF CHRISTIAN SCIENCE

IN THE *Lynn Reporter* of Saturday morning, February 3, 1866, there appeared this paragraph:

"Mrs. Mary Patterson of Swampscott fell upon the ice near the corner of Market and Oxford streets on Thursday evening and was severely injured. She was taken up in an insensible condition and carried into the residence of S. M. Bubier, Esq., nearby, where she was kindly cared for during the night. Doctor Cushing, who was called, found her injuries to be internal and of a severe nature, inducing spasms and internal suffering. She was removed to her home in Swampscott yesterday afternoon, though in a very critical condition."

There can be no doubt that the woman whose hurt is thus recorded was seriously, if not fatally, injured. Doctor Alvin M. Cushing was, at that time, one of the leading physicians in Lynn, and when called upon some forty years afterwards to testify on the matter declared, from his notes taken at the time, that he believed Mrs. Patterson to be suffering from concussion of the brain and possible spinal dislocation.

Be this as it may, on the Sunday morning following the accident, her friends had apparently abandoned all hope. A much loved pastor on his way to church called to see her and never expected to see her alive again. She was now

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fully conscious, but, apparently, well-nigh helpless, but when her pastor had left her she seems to have come to a definite decision. She asked for her Bible and also that she might be left alone.

The story of what followed, I find to be attested by evidence such as cannot be questioned. Left alone, the sick woman opened her Bible at the ninth chapter of Matthew and read the story of the healing of the man sick of the palsy, and quite naturally and inevitably the revelation seems to have come to her. "When, apparently, near the confines of mortal existence," she has written in "Science and Health," "standing already within the shadow of the death valley, I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all powerful and ever present; that the opposite of Truth—called error, sin, sickness, disease, death—is the false testimony of false material sense—of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names matter, thereby shutting out the true sense of Spirit."¹

Mrs. Eddy does not—as is evident from numerous other statements in her works—mean to imply that she there and then saw Christian Science as she later saw and expounded it, but that she caught a glimpse of it, caught a glimpse of the theory expounded in the passage quoted above, and that this glimpse was enough to heal her and to turn her thought definitely in the right direction.

¹ S. & H., p. 108.

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For she was healed. She arose and dressed herself and appeared, very really, as one risen from the dead to her friends in the adjoining room. "My friends were frightened," she has written in her "Miscellaneous Writings," "at beholding me restored to health. A dear old lady asked me, 'How is it that you are restored to us? Has Christ come again on earth?' 'Christ never left,' I replied; 'Christ is Truth and Truth is always here.'"¹

Now, I feel very strongly that we have, once again, much need to take stock of ourselves at this point. No matter how much we may believe we have liberated ourselves from accepted tradition, we were born, most of us, into a world which declared firmly that the age of miracles was past, and our admission of the possibility that it is not is an educated admission. For centuries, the field of the miracle, so called, has been left, with a fine detachment and as a matter of course, to the quack, in the widest sense of that word. Miracles were either illusions or delusions, either the work of the mountebank or the charlatan. In the realm of religion, they were associated, inevitably, with the superstition of pure paganism or with all the opprobrium which attaches to the word "cult."

It is true that, in recent years, a great change has come over thought in this respect. The possibility, at least, of spiritual healing is very widely accepted. But when this acceptance is carefully analyzed, it is found in a vast number of cases to be held quite firmly in the grasp of matter.

¹ Mis., p. 180.

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“Faith means hope, and hope leads to confidence, and confidence relieves the depressed and burdened nervous system; and the depressed and burdened nervous system, thus relieved, reacts favorably on the body, and the body throws off disease.” The vast majority of people are ready to receive such “spiritual healing” as this. But when it comes to the “I will, be thou clean!” of Jesus, and to its possible rehabilitation today, that is a different question.

It is just at this point that Christian Science seems to take issue with all other systems, but that is a subject which must be dealt with later and at length.

To return to Mrs. Eddy: To her it was evident that a great change had taken place. It was certainly something quite different from what happened in the case of Quimby. There, she buoyed herself up with faith—a rather pathetic faith that somehow or other the thing could be made to fit. Here, it fitted before her very eyes. Faith was lost in sight; she needed no man’s imprimatur for its publication. But she must know the way.

“I knew . . .,” she has written in her book “Science and Health,” “that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the science of this healing.”¹ The same mind that refused to accept heaven, if her brothers and sisters were to be excluded, refused to accept healing, or, at any rate, to rest satisfied with it, unless she knew how it was done. And so I find this record: “For three years after my discovery, I sought the

¹ S. & H., p. 109.

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solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energy to discovering a positive rule.”¹

Mrs. Eddy goes on to say that the search was “sweet, calm, and buoyant with hope, not selfish nor depressing.” But if this were so, and there is no reason to suppose that it was not, then the fact must be accounted in itself a great tribute to the efficacy of the faith she sought so diligently to espouse. Her outward circumstances during these three years were, as far as I can discover, strangely straitened and afflictive; cast off by her family, who offered her everything, on the one condition that she should abandon her “queer” beliefs; finally deserted by her husband, in circumstances which must have been particularly bitter for a woman of her temperament; obliged to make her home with humble people in the humblest surroundings, where the bluntness of derision alternated with the wonder of a fearful faith, as the strange healing work was steadily accomplished in their midst.

Referring to those early days in her Preface to “Science and Health,” Mrs. Eddy writes: “A child drinks in the outward world through the eyes and rejoices in the draught. He is as sure of the world’s existence as he is of his own; yet he cannot describe the world. He finds a few words, and with these he stammeringly attempts to convey his feeling. Later, the tongue voices the more definite thought, though still imperfectly. So it was with the author.”²

¹ S. & H., p. 109.

² Preface S. & H., p. 9.

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But even as the words came stammeringly, the ability to heal seems to have developed steadily. The record of these years, in this respect, is, as far as I can discover, quite unimpeachable. The boy, who was healed, instantaneously, of a poisoned hand; the young man, who was healed of fever; the woman, who got up and walked after sixteen years of helplessness in an invalid chair; all these and many others are well accredited, and in view of the great mass of later testimony need not be doubted.

And all this time Mrs. Eddy was writing tirelessly, seeking to reduce to some form, intelligible to others, the "plan" which came at first so dimly to her own vision. Her first pamphlet on Christian Science, as we have it today, was copyrighted in 1870, but was not actually printed until 1876. Today it forms the chapter entitled "Recapitulation" in "Science and Health"—the book which was now gradually forming itself in her thought.

Mrs. Eddy, about this time, seems to have seen very clearly that before she could write a book that would be of any real value her theories must be put to the test, in every conceivable circumstance. With the instinct of a sure wisdom, she refused to rush into print until back of the printed page she could count on the inexorable compulsion of demonstration. She knew that while certain types of mind could never be convinced even "though one rose from the dead," yet she would have no chance of convincing anyone, to any purpose, unless she could make good her promise. And so, although those who were healed, very often, became her

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students, it was not until she had healed the sick many times and proved that those she taught could go out in their turn and heal the sick, that she was satisfied that she could safely go forward to the writing of a book.

In the end, the great labor of writing "Science and Health" was undertaken, in the intervals of healing work and teaching work, of composing the differences and petty jealousies of her followers, always seeking with a quite remarkable steadfastness—there can be no doubt of it—never to overstate her case; in other words, never to work toward a conclusion the verity of which she had not demonstrated. She took up the position, almost, I think, from the beginning, that the art of healing must be a *science*, and that as a science it must be demonstrable, just in the same way that the science of mathematics is demonstrable; that when we are in line with the rule it cannot fail, and that failure does not argue lack of faith but lack of understanding.

Mrs. Eddy seems to have early extended this line of reasoning to every other phase of human existence. She refused to accept the possibility of chance in any universe, the first law of which was obviously order. About the same time that the Duke of Argyll, working from a different standpoint, declared that there could be no such thing as exception to law, but that any apparent exception only indicated the presence of another law with a master ambit outside the first, Mrs. Eddy declared in her book, "Science and Health," much the same doctrine, insisting that from the standpoint of the absolute there are no such things as miracles, but that

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miracles only appear as miracles to the mind, ignorant of the *law* which governs them.

"The physical healing of Christian Science," she says, in her Preface to "Science and Health," "results now, as in Jesus' time, from the operation of divine Principle. . . . Now, as then, these mighty works are not supernatural, but supremely natural."¹

Whatever may be the estimate as to how far Christian Science proves this statement, there can, I think, at this date, be no question as to the validity of the statement itself. There can be no question but that law is supreme and that the stately operations of Life, Truth and Love, Justice, and so forth, are no less certain in their incidence and effect than the laws of mathematics; that there are prerequisites for health, harmony, peace, happiness, and so forth; that it is possible to discover these prerequisites, and that, when discovered and met, the result must be inevitable.

"My conclusions were reached," Mrs. Eddy explains in "Science and Health," "by allowing the evidence of this revelation to multiply with mathematical certainty, and the lesser demonstration to prove the greater, as the product of three multiplied by three, equaling nine, proves conclusively that three times three duodecillions must be nine duodecillions, not a fraction more, not a unit less."²

This recognition of the unfailing and infallible operation of *law* is the foundation upon which the whole superstructure of Christian Science is reared. "The headstone of the

¹ Preface, S. & H., p. 11.

² S. & H., p. 108.

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corner" is the unreality of evil, in the widest possible sense of that word. It was, of course, around this latter question that the fight was fought in the beginning, and still rages.

Nevertheless, it was to a recognition of this fact that Mrs. Eddy attributed her ability to heal in Lynn, over fifty years ago, and it is to the same recognition that every Christian Scientist attributes his ability to heal himself and others, today.

The results of my inquiries have made it quite clear to me that it is of the utmost importance to recognize this fact, and, *whatever our opinion as to its merits*, to admit it if we are to gauge truly the value of Christian Science and the position it occupies in the thought of the world today. "What is the cardinal point of difference," asks Mrs. Eddy in her little book, "Unity of Good," "in my metaphysical system? This: that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God."¹ For God, she insists, over and over again, in countless ways, is good. He is also omnipotent and omnipresent; therefore, there can be no place found for God's unlikeness.

In a letter I had, some little time ago, from a well-known American Bishop, he said, apropos of a letter I had written him: "It only illustrates anew how necessary it is to express a truth in many different ways, if anything like a full measure of acceptance is to be secured." This remarkable book, "Science and Health, with Key to the Scriptures," by Mary Baker Eddy, is, as far as I can apprehend it, simply the itera-

¹ Un., p. 10.

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tion and reiteration of one great truth, or thesis, if you will, namely, that all is Spirit—God—and that matter is nothing. Or, as Mrs. Eddy has expressed it in "Science and Health," in reply to her own question, "What is the scientific statement of being?"

"There is no life, truth, intelligence, nor substance in matter. All is Infinite Mind and its infinite manifestation, for God is All-in-All. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."¹

On this great demand—for, however viewed, it is great—hang all the law and the prophets of Christian Science.

In the autumn of 1875 the book was published—"Science and Health," by Mary Baker Glover—after many besetments and difficulties, in an edition of one thousand copies. A copy of this first edition lies before me, a stout book of some four hundred and fifty pages, bound in brown cloth.

Between 1875 and 1908, when the edition now generally available was issued, Mrs. Eddy revised her book many times. But no one, I think, can read the last edition and compare it with the first without being convinced—although at first glance the two seem to differ widely—that they are the same book. Up to 1906, the last date at which any statistics were given out, over 400,000 copies had been sold, and the sale was steadily increasing year by year.

¹ S. & H., p. 463.

Chapter VII

"SCIENCE AND HEALTH"

THE MOST strictly orderly course, at this juncture, would be to make some review of the book "Science and Health" as it came off the press in its first edition, in the early autumn of 1875. My purpose, however, in writing this book is not to produce either a history of the Christian Science movement nor to write a biography of Mary Baker Eddy, but to present, so far as I can, the fact of Christian Science as it is in the world today, and its relation, present and future, to orthodox faith and organized religion.

To do this successfully we must take Christian Science with all its authentic machinery and operation as it exists, and as it was designed to exist by its discoverer and founder. Mrs. Eddy has made it quite clear that she considers the 1908 edition of "Science and Health" the final expression of her testimony. It is universally accepted as being so by her followers, and so in any consideration such as I am attempting, this edition is, it seems to me, the only one that can be accepted with full profit.

It needs, however, to be emphasized—cannot, indeed, be emphasized too strongly—that the doctrine of Christian Science, *whatever may be thought or said of it*, is complete in the first edition, and that in all its subsequent revisions Mrs. Eddy never deviated from the original principle.

If I were asked to describe in a few words the difference

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between the first edition, published in 1875, and the last edition, first published in 1908, I would say that the first edition was a blunter, more inexorable statement of what the author considers is the truth. Compared with the last edition, much less effort is made to persuade the reader or to soften the shock to more orthodox belief. Although it would be an exaggeration to say that the attitude of “take it or leave it” pervades the first edition, it certainly pervades the first edition much more than it does the book in its final form.

By the time “Science and Health” was published, Mrs. Eddy had already a considerable following. I use the word “considerable” in its actual literal sense. Although small and drawn mainly from the humblest sources, her following was composed, for the most part, of people who had themselves actually been healed of some sickness or had relatives or friends who had been so healed. With these she had made a beginning. Indeed, it seems to have been characteristic of Mrs. Eddy all through her life that the moment she was convinced a course was right, she was impatient of any delay in following it. She insisted on setting to work, at once, with whatever material happened to be at hand, no matter how indifferent and inadequate. Her very small income of \$200 a year obliged her, as we have seen, to live among the humblest people, among the mill-workers of Lynn. It was among these people, as being the material actually at hand, that she commenced and carried on her work in its two main aspects of healing and teaching.

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She early began to form classes. Her first class was attended by one student, but it was not long before there were more. She did not wait for pleasant surroundings nor for "equipment." She taught just where she could. Miss Wilbur in her "Life" has given a vivid picture of those early classes.

"The students," she writes, "who were drawn together were workers; their hands were stained with leather and tools of the day's occupation; their narrow lives had been cramped mentally and physically. Their thoughts were often no more elevated than their bodies were beautiful. They could not come to Mrs. Glover in the daytime, for their days were full of toil. At night, then, these first classes met, and it was in the heat of July and August. In the barely furnished upper chamber a lamp was burning which added somewhat to the heat and threw weird shadows over the faces gathered round a plain deal table. Insects buzzed at the windows, and from the common over the way the hum of the careless and free, loosed from the shops into the park, invaded the quiet of the room. Yet that quiet was permeated by the voice of a teacher at whose words the hearts of those workmen burned within them. 'The light which never was on land or sea' was made to shine there in that humble upper chamber."¹

What they lacked in culture and refinement, however, they made up in devotion. Later on, the little community was to be sorely tried by dissensions. The age-old strife,

¹ Sibyl Wilbur, "The Life of Mary Baker Eddy," p. 198.

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“which of them should be the greatest,” was to have full sway; but at first they were united and seem to have possessed in a great measure that singleness of heart characteristic of the beginnings of all great spiritual movements.

And so, in the summer of 1875, a few months before the publication of “Science and Health,” a group of eight students whose names have been preserved pledged a weekly subscription of from fifty cents to two dollars, wherewith to “hire a hall and maintain Mary Baker Glover as teacher and instructor.”

There appears to have been no thought at this time of forming a church. The sole purpose of the guarantors was apparently to make the teaching in which they believed and relied available to the outside public, and incidentally, of course, to further their own instruction also.

This was the situation when the manuscript of “Science and Health” was completed, and, an effort to secure publication in the ordinary way having failed, a fund was subscribed by the now rapidly growing band of students for the purpose of securing publication at their own risk. After many trials and almost inexplicable delays, the book was finally published.

From the very moment of the book’s appearance the battle was begun, and along the lines which, with little variation, have obtained ever since. The peculiar nature of this attack first decided me to embark on a disinterested investigation of the whole matter. I seemed to detect in it a repetition of the attack on the early Christians; the same note of

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indignation and even rage; the same search for opprobrious comparisons; the same jeer, liable at any moment to drop the mask and show itself to be hate.

I have before me, as I write, some of the earlier denunciations of Mrs. Eddy and her teaching, and they exhibit exactly the same characteristics as does a letter I received on the subject, only the other day, from one of the most prominent Congregationalist ministers in the West. Referring to another book of mine, wherein he thought he detected some leanings toward Christian Science, this minister writes:

"I also regretted to find that an Englishman had made a capitulation to what I regard as a very shallow and undisciplined type of thought characteristic of hosts in this country. I hope I do not understress the values of psychotherapy, but, as you know, your book goes far beyond this, and, in my judgment, maintains things that are wholly untenable from the point of view of both sound psychology and of Christianity. I feel that what you are getting at is not only unsound, but that it is not desirable for human life that it should be anything else. I was amazed that *you* were able to write a book like that, for I not only know enough to expect better of the English mind, but better also of the mind of a Studdert Kennedy . . . There must be in you something capable of better bones than this."

Just so it seems to me might Celsus have written in the Second Century to a friend who he thought had gone over, or who he thought was in danger of going over, to the

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enemy. So, indeed, did he often write, declaring roundly that the Christians were quacks and that men of culture and education and sound scholarship in Roman theology could and should have none of them. “The teacher of Christianity,” he declares in one such letter written about the middle of the Third Century, “acts like a person who promises to restore a sick man to health and yet hinders him from consulting skilled physicians, so as to prevent his own ignorance from being exposed.”

Another great pagan, Cæcilius, is even more emphatic: “A people who skulk and shun the light of day, silent in public but talkative in holes and corners. They despise the temples as dead houses, they scorn the gods, they mock sacred things . . . they recognize each other by means of secret tokens and marks, and love each other almost before they are acquainted. Why have they no altars, no temples, no recognized images . . . unless what they worship and conceal deserves punishment or is something to be ashamed of? Moreover, whence is he, who is he, where is he, that one God, solitary and forsaken, whom no free people, no realm, not even a Roman superstition, has even known? The lonely and wretched race of the Jews worshiped one God by themselves, but they did it openly, with temples, altars, victims and ceremonies, and he has so little strength and power that he and all his nation are in bondage to the deities of Rome! But these Christians! What marvels, what monsters do they feign!”¹

¹ Cæcilius (In Minut. Felix, viii. f.).

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The parallel between such a passage as this—especially in the suggestion of *exasperation* which seems to pervade it—and a passage taken from a modern attack on Christian Science is extraordinarily vivid.

It was, in fact, the striking nature of this parallel which first impelled me, as I have said, to attempt a study of the whole question from a dispassioned standpoint of orthodox faith. The old saying, "History repeats itself," simply means that human nature does not change, and that when human nature is found acting today with regard to a certain situation in exactly the same way as it acted in a similar situation in the past, it is, at any rate, a safe first assumption that the same or similar conditions are present, and that the human mind is running true to form.

In her book "Pulpit and Press," Mrs. Eddy has an interesting reference to these early days immediately following the first publication of "Science and Health." Speaking of Bronson Alcott, the founder of the Concord School of Philosophy, she writes:

"After the publication of 'Science and Health with Key to the Scriptures' his athletic mind, scholarly and serene, was the first to bedew my hope with a drop of humanity. When the press and pulpit cannonaded this book, he introduced himself to its author by saying, 'I have come to comfort you.' Then eloquently paraphrasing it, and prophesying its prosperity, his conversation with a beauty all its own reassured me. That prophecy is fulfilled."¹

¹ "Pulpit and Press," p. 5.

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Meanwhile, Mrs. Eddy had to secure distribution for her book. It had been printed “at the author’s risk,” and, while it received much publicity through the attacks made upon it, that was not the kind of publicity which sold books to the much more conservative outlook of those days.

The “Christian Scientist Publishing Company,” representing the little group in Lynn which nominally published the book, had to set about the work of selling it. Their methods were of the simplest. They went from door to door in Lynn and throughout its immediate neighborhood, endeavoring to sell the book and eagerly discussing Christian Science with any who cared to listen. Progress was, however, slow, and it was not long before Mrs. Eddy realized that something would have to be done if the book she had written was to be rescued from the oblivion which threatened it.

It was about this time, in an hour, apparently, of great need, that she first met Asa Gilbert Eddy. As far as I can gather, he was a man of singular sweetness and quiet efficiency; and having heard of Mrs. Eddy’s ability to heal, and of the faith she professed, came to her in Lynn with a recommendation from some people by the name of Godfrey, living in Chelsea. Mrs. Godfrey had, herself, been healed overnight of blood poisoning so advanced that amputation of one of her fingers was about to be resorted to, and Mr. Eddy, long suffering from indifferent health, went to Lynn full of expectation and hope. He was healed, went through the class which was in progress at the time of his arrival,

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and later devoted himself whole-heartedly to the furtherance of the cause to which he insisted he owed so much.

From the first, he seems to have grasped just exactly what Mrs. Eddy, at that time, most needed. He brought to her not only a large amount of executive ability but a measure of culture lacking in most of the other students. He was, moreover, a man of large views and singularly free from self-seeking and petty pride. Very naturally, Mrs. Eddy entrusted an increasing amount of the work to him, and finally decided to reorganize completely her following. In this process the sale of the book was entrusted to Mr. Eddy.

Then the storm broke. Students who had been all devotion so long as their "place" was recognized, turned bitterly against their teacher as soon as that place was invaded. In the midst of it all, Mrs. Patterson, as she then was, and Asa Eddy were quietly married. For a time, this act on her part quelled the outbreak, but it was not long before there was another upheaval, and in the spring of 1877, George Barry, one of her early students, one for whom, apparently, she had done much, brought suit against her to recover \$2700, which, he declared, was due him for services extending over five years.

I mention this because it is typical of the harassments which, on all hands, beset Mrs. Eddy in those early days. When a student turned against her, he did so with a malice difficult to credit, and, superficially viewed, almost impossible to understand. Although the original quarrel may have been over the most insignificant matter, he pursued his

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course of revenge with the most unrelenting purpose, and with resort to the most extreme means.

Writing about these experiences towards the close of her life, on the occasion of a particularly malicious attack upon her by a New York paper, Mrs. Eddy displayed an insight into what was really at work, which, I remember, profoundly interested me at the time. It was in the summer of 1909. Mrs. Eddy had moved some time previously from Concord, New Hampshire, where she had lived for many years, to Chestnut Hill in Brookline, near Boston. The newspaper in question gave publicity to the report that, as a matter of fact, she was dead; that somebody else was impersonating her in her daily drive and that the fraud had been successfully maintained for some considerable time.

Looking back from this latest onslaught over the many that had preceded it, attacks which had involved her husband in murder and herself in all manner of charlatanism; which sought to deprive her of her liberty and the management of her affairs, Mrs. Eddy issued over her own signature through her paper, the *Christian Science Sentinel*, a general statement in which occur these two paragraphs:

“Above all this fustian of either denying or asserting the personality or presence of Mary Baker Eddy, stands the eternal fact of Christian Science and the honest history of its discoverer and founder. It is self-evident that the discoverer of an eternal truth cannot be a temporal fraud.”¹

¹ My., p. 143.

Chapter VIII

SOME EARLY DEVELOPMENTS

ONE OF THE MOST interesting facts about Mrs. Eddy's work at this time was the inborn distrust of organization which she manifested at every turn. Whereas, the creation of an organization wherewith to propagate his new faith is generally the first consideration of every reformer, Mrs. Eddy clearly approached any such move with diffidence and doubt.

In the first edition of "Science and Health" I find she is quite emphatic in the matter. "We have no need," she writes, "of creeds and church organizations to sustain or explain a demonstrable platform that defines itself in healing the sick and casting out error. . . . The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make."¹

It will be necessary to go into this question at greater length later on, for in the relation of orthodox faith or organized religion to Christian Science the question is fundamental. At this stage, however, it is sufficient to say that although Mrs. Eddy deleted the passage quoted above from subsequent editions of her book, and, later on, founded a church and an elaborate organization, she never abandoned her attitude of distrust. Her position, clearly, was that or-

¹ S. & H., (first edition), p. 166.

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ganization is tolerable, if at all, only in the earliest stages of any spiritual movement, and that after these stages are passed organization becomes more and more of a hindrance rather than a help. Her writings abound with statements to this effect.

It is, moreover, in this connection interesting to note that although Mrs. Eddy made her discovery in 1866 and published her book in 1875, she did not organize a church until 1879, and even then it was another four years before this church held any public meetings—seventeen years in all.

Mrs. Eddy was, however, the last person in the world to take up arms against the inevitable. Her attitude on the question is clearly stated in her book "Science and Health," in which, referring to the baptism of Jesus, she makes this statement: "When our great Teacher came to him for baptism, John was astounded. Reading his thoughts, Jesus added: 'Suffer it to be so now; for thus it becometh us to fulfill all righteousness.' Jesus' concessions (in certain cases) to material methods were for the advancement of spiritual good." ¹

Mrs. Eddy in time came to see that the world of her day could not accept religion save through the medium of a church. This was especially true in the world of New England to which she first addressed herself. The church was the essential hallmark of faith. As long as a man went to church, or at any rate was not opposed to church going, he might believe what he liked and, however regrettable, it

¹ S. & H., p. 56.

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would not be out of order. But if he did not go to church, or, worse still, was opposed to church going as an essential religious exercise, he could not expect to be accepted as a religionist at all, much less get a hearing as the exponent of a new faith.

Moreover, if he happened to be this latter, he could not expect to make use of the organization of the church in which his new views had found him. The faith once for all delivered to the saints of any sect was much more "once delivered" fifty years ago than it is today. Stereotyping is still the sin of the age, but it was much more pronounced as a sin fifty years ago. Very gladly, it is to be imagined, would Mrs. Eddy in the early days have joined hands with the orthodox churches. Indeed, she seems to have entertained a very sanguine hope that the orthodox churches would accept her views, or, at any rate, give them careful examination and impartial hearing, and it was not until she was obliged through repeated disappointments to abandon this hope, and had been convinced that the Christly method of healing and teaching, although unquestionably the true and ultimate method, was not adapted to her time and age and could not win through against the accepted method of church organization, that she finally decided to yield.

For the first few years "the church"¹ met in the homes of its various members. These meetings were open to the public. It quickly became clear, however, that more energetic

¹ The term is used for convenience; these early meetings had no specific organization.

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methods would be necessary if the new faith were to receive that wide recognition and acceptance for which Mrs. Eddy hoped and her students were eager to secure. And so, in December of 1883, the first public meetings were convened at Hawthorne Hall, on Park Street, Boston.

Before this was accomplished, however, Mrs. Eddy and the work that she espoused had had to pass through deep waters. It has seemed to me in the study I have tried to make of this question that we must recognize the fact that, if Mrs. Eddy should prove to be right, then her personal history and the means she adopted or *avored*—whether she was able to adopt them or not—for the furtherance of her teaching are also of importance. In a truly whole life, works can never be separated from words. Indeed, it was always to his works that Jesus made his ultimate appeal.

When, therefore, we find a pioneer religionist like Mrs. Eddy, openly, at first, expressing her distrust and disapproval of such an accepted method of propagating her teachings as the founding of a church, steadily resisting the pressure which, as letters show, was brought to bear upon her by her followers to accept this method and establish a church, gradually weakening and, finally, yielding on the basis of "suffer it to be so now," it seems to me that if only because of the unusual nature of the situation it demands attention.

The fact is, indeed, one of first importance. In the course of my investigations I have found this—that from adherents of the orthodox faiths no single complaint has gone up more

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often in connection with Christian Science than this one, that they do not see why they should have to give up the church in which, maybe, they were born and reared, and for which they have a deep affection, and join another church before they can be held to have accepted the truths embodied in Mrs. Eddy's book "Science and Health." It is interesting to note that Mrs. Eddy in her original concept never thought that they should, and that even when she yielded to the pressure of custom in the matter and permitted the founding of a separate church *she did so under protest and as one who submitted to the lesser of two evils.*

In a remarkable letter written to one of her nearest followers some forty years ago, when a church of sorts had for several years been established, Mrs. Eddy insists firmly, even passionately, that such establishment is not "of God," that it had been "forced upon her," and that the proper place for a church is "in the hearts of men."¹ In her book "Science and Health" she defines "church" as "The structure of Truth and Love; whatever rests upon or proceeds from divine Principle."²

Be all this as it may, Mrs. Eddy certainly countenanced the founding of a church, and having done so, determined that since such a foundation seemed to be necessary at that time, it should be an efficient church, orderly and law-abiding, and obedient to regularly constituted authority. The people had demanded a king when the Lord, their

¹ Letter to Wm. B. Johnson, August 22, 1892.

² S. & H., p. 583.

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God, was their king. Mrs. Eddy, like Samuel, had protested; but, like Samuel, had bowed to the inevitable. "Nay, but we will have a king like other nations; when the Lord their God was their king." "Nay, but we will have a church like other peoples, when the real church was a structure of Truth and Love enshrined in the hearts of men." The two demands, over two thousand years apart, are substantially the same—for it is, of course, the same mind that is making them.

And so Mrs. Eddy yielded, but immediately, like Samuel, determined to make the best of a bad bargain. As Samuel chose the best man available for a king, one that stood head and shoulders above all the rest, so Mrs. Eddy sought the best church available, worked over it and safeguarded it according to her best judgment, and sought by every means in her power to deliver it from the evil. But I do not think anyone can study her life and writings with dispassion and care without being strangely convinced that she *founded it with reluctance, fostered it as a "childish thing" in the Pauline sense, and, while unable to see what would be the end thereof or when, was never for a moment in doubt that the "childish thing" would one day be put away.*

Be this as it may, troubles came quickly. The old trouble—who shall be the greatest—which seems to dog the steps of every religious leader, hampered Mrs. Eddy at every turn. As long as the center of the little community was in Lynn, progress was not too difficult. Every additional follower added to the prestige of the original disciples. But

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when Mrs. Eddy, evidently caring little for such considerations, decided that a move should be made to the larger field of Boston and proceeded to act upon her conviction, many of the laborers who had "borne the heat and burden of the day" began to murmur. They did not like to find that the last recruit in the great city to the south was to receive "every man a penny a day."

And so it happened one Sunday morning in the summer of 1880, when the church was convened in a room in the home of a Mrs. F. A. Daman of Lynn, that one of her earliest students, Edward J. Arens, stood up in the midst and read a formal indictment of Mrs. Eddy, charging her with worldliness and love of money in going to Boston, and insisting that there was nothing else to be done for himself and those who agreed with him but to withdraw from the association and church.

It has always interested me to note with what skill—later to be found so characteristic of her in this regard—Mrs. Eddy met this first great danger. After reasoning and even pleading with the dissenters in vain, she suddenly and abruptly changed her tactics and without more ado deprived them of the opportunity to resign by dismissing them, thus preserving her charter intact and maintaining her own leadership.

The effect was remarkable. With the purely self-seeking element definitely removed, the whole infant movement seems to have leaped forward. Six months previously, Mrs. Eddy had established in Boston a school for the better elu-

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cidation of her teachings, securing a charter for it under the title of the Massachusetts Metaphysical College. It was, and is today, established on a regular university basis, having power to grant degrees and in every other way fulfill the functions of a university.

It was to this college and to the more secure foundation of her church that Mrs. Eddy now devoted her chief energies. She had definitely removed to Boston and seems to have thrown herself into the work with amazing energy. The death of her husband, Asa Eddy, in 1882, was a bitter, glancing blow, but it was no more than that. She would go on alone. There were times when the burden seemed almost more than she could bear; times when amid all the lack of understanding so evident among her followers she must have longed for the kindness, the unselfishness, the understanding heart of Asa Eddy, but only her very intimate friends knew of it. Their record, however, is clear enough.

However viewed, the years that followed were tremendously full years. They may be passed over briefly. There can be no doubt of it that the growth of Christian Science in these early days, when it had no organization, money, or prestige to support it, presents a phenomenon which cannot be and should not be brushed aside by serious-minded people. Nothing like it has been witnessed since the First Century. This fact becomes all the more remarkable as the very essence of this new teaching was the abolition of that emotional appeal which has been characteristic of all great revivals down the centuries. Today, its still rapid growth

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might be attributed, in a measure at least, to its success, to the social amenities, interest, and entrée which its acceptance often brings, especially in small communities. But in those early days it had nothing from those standpoints to be said in its favor. It had literally nothing to appeal to but its works.

From all walks of life people came for one reason and, at first at any rate, for one reason only—to be healed. The fact that they were healed in the vast majority of cases made them missionaries in the new cause. Often to do this they had to give up a great deal that they held dear. Old friends abandoned them, ridiculed them, and in many cases persecuted them. Although a more enlightened age prevented their being haled before courts and tribunals for their new profession, they were none the less grievously pilloried.

But to all questions and doubt and ridicule they seem to have had the final answer of the man who was born blind: "Whether he be a sinner or no I know not: one thing I know, that, whereas I was blind, now I see."¹ They put the blind man out of the synagogue, and it is, of course, a matter of history that in the early days many Christian Scientists were similarly excommunicated.²

¹ John ix. 25.

² A good illustration is the case of a clergyman of the Church of England known to the writer. Some twenty years ago he became persuaded of the truth of Christian Science and, being eager to spread what he thought was the good news, began to use it in his parish, but it was not long before a wave of opposition was raised against him. Finally, the bishop was appealed to. The bishop was a wise old man and very wisely told this clergyman that he was going too fast; that he,

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It was the deep-seated nature of this opposition that at last convinced Mrs. Eddy of the fact that, in the early stages at any rate, a separate organization would everywhere be necessary. And so the late eighties found the Mother Church well established in Boston with branch churches springing up all over the country and in foreign lands.

By this time the *Christian Science Journal* had been established¹ and the building of the original Mother Church structure was under contemplation. The Metaphysical College was enrolling students from all over the world, and the amazing growth of the movement was beginning to attract widespread attention.

It was at this juncture that Mrs. Eddy's distrust of organization once again asserted itself. She suddenly decided to close her college. Some years previously, shortly after the organization of her church in Boston, her old doubts had recurred with such strength that she had dissolved her church. The demand of the age was, however, too strong for her, and it was not long before the church was reorganized personally, agreed very largely with him, but long years had taught him that zeal without discretion defeated its own purpose.

The clergyman tried to take his advice, but when his congregation continued to find Christian Science in his sermons, in spite of the fact that he tried to keep it out, he borrowed some sermons from a friend who knew nothing about Christian Science except the name, and for a time used these in the pulpit. So deep, however, was the feeling and even animosity which Christian Science seemed to arouse in those days that the congregation professed to find more Christian Science than ever in these sermons, and the clergyman was obliged to resign and leave the ministry.

¹ The *Christian Science Journal*, under the title of the *Journal of Christian Science*, made its first appearance April 14, 1883.

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ized; but, in 1899, the immense popularity of her college began to cause her grave misgivings. She decided to close it.

Every move about this time, if only for the light it sheds on human nature, is of interest. Eager neophytes from many different motives began to throng this woman. Already there was beginning to spring up that evil which she battled all her life, namely, the difference between my students and thy students. The old superstitions of the human mind which endow with special sanctity the pilgrim who has been to Mecca, or the man who has shaken hands with the President, began about this time to operate vigorously in the Christian Science movement. It was to grow much worse in after years, but at this time it was bad enough to fill Mrs. Eddy with grave anxiety. She seems always to have realized that the great testing time of Christian Science would come when it became popular. Moreover, the work was now more than any one woman could do. In announcing her decision to close her college, she says:

"There are one hundred and sixty applications lying on the desk before me . . . and I cannot do my best work for a class which contains that number. When these were taught, another and a larger number would be in waiting for the same class instruction. . . . The work is more than one person can accomplish, and the imperative call is for my exclusive teaching."¹

And then she adds this statement, significant as showing how persistent was her doubt regarding organization of

¹ Mis., p. 273.

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any kind: "From the scant history of Jesus and his disciples we have no Biblical authority for a public institution. This point, however, had not impressed me when I opened my college."¹

However, just as the church, after being dissolved, was reorganized, so the college, after being closed, was reopened some ten years later. The "early stages" demanded organization with as much insistence as the early church demanded sacraments, and Mrs. Eddy, although never abandoning her distrust or her insistence that when the ends of organization had been fulfilled it should be abandoned, continued from this point to perfect her organization.

¹ Mis., p. 274.

Chapter IX

CHRISTIAN SCIENCE AND ORTHODOX FAITH

IT IS PERHAPS PROPER at this point to make some review of the reception accorded to Christian Science in these early days by orthodox faith; to examine in some degree the manner in which Mrs. Eddy herself met objections, and, later on, how these objections were answered by some of her immediate followers who rose to prominence as defenders of the new religion—for as such, of course, it was everywhere hailed.

There is something, as has been seen, about the opposition to Christian Science felt by the adherent of almost any orthodox Christian faith which places such opposition in a class by itself. I speak from experience. It not only provokes the usual sense of disagreement, it arouses antagonism which, if faithfully analyzed, is found to border dangerously, at times, on hatred, with all its inevitable involvements of desire to vilify and exterminate. The language that has been used in regard to Christian Science by some of its orthodox opponents is often reminiscent in point of violence of that used two and three hundred years ago by the Protestant champions of those days, in referring to their puritan brothers. Nothing like it had been heard for generations in the realm of religious controversy.

A typical illustration, coming at a typical time, is to be found in Mark Twain's notorious attack on Christian

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Science in the first decade of the present century in his article in the *Cosmopolitan*, later published in book form under the title "Christian Science."¹

Reading this book again, one can see to what an enormous extent it formulated and sloganized the popular orthodox opposition to the new teaching. It may, indeed, be safely asserted that Mark Twain's book did for popular thought in regard to Christian Science what Milton's "Paradise Lost" did for popular thought in regard to the fall of man. In both cases popular thought is equally ignorant of the source of its inspiration.

Mark Twain's main purpose in his book was to show that Mrs. Eddy did not write "Science and Health"; that she was a scheming, designing woman, astute enough to see the possibilities of another's inspiration if properly worked, recklessly determined to raise herself to a position of supremacy, and once in that position to tolerate nothing from

¹ Mark Twain, "Christian Science." It is generally known that Mark Twain later in life very much regretted this attack on Christian Science. His biographer, Albert Bigelow Paine, records how one day in conversation with Mark Twain he referred to the matter and elicited a very unexpected comment. "I was at this period," Paine writes, "interested a good deal in mental healing, and had been treated for neurasthenia with gratifying results. Like most of the world, I had assumed from his published articles that he condemned Christian Science and its related practices out of hand. When I confessed rather reluctantly one day the benefit I had received, he surprised me by answering:

"'Of course you have been benefited. Christian Science is humanity's boon. Mother Eddy deserves a place in the Trinity as much as any member of it. She has organized and made available a healing principle that for two thousand years has never been employed, except as the merest guesswork. She is the benefactor of the age.'"—Mark Twain, *A Biography*," by Albert Bigelow Paine, Vol. III, p. 1271.

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her followers but the most blind and abject obedience. It makes amazing reading at this date, some twenty-five years after publication.

How a man of Mark Twain's geniality and kindliness could have been so far overborne by dislike and prejudice as to embark on such an effort is difficult to understand; how he could have carried it through with so much virulence, so much reckless trampling on the things held sacred by thousands of people, is still more difficult to understand.

But, understand it or not, here we may trace to their source the whole blurring picture of "Mother Eddy," the semi-humorous phantasies which have become established in regard to Christian Science treatment, the canard—for it really is nothing else—about Mrs. Eddy's illiteracy, and a hundred other really false witnesses still commonly borne in any unfriendly discussion of Christian Science today.

Mark Twain did not necessarily oppose Christian Science. True, he could not make head or tail of it—or so he professes—but in many respects he pays warm tribute to its effects. He could not, however, tolerate Mrs. Eddy. Mark Twain's comment is a constant reëcho of the summing up of the Pharisees in the case of the man born blind whom Jesus healed, "Give God the glory; as to this woman, Mary Baker Eddy, we know that she is a fraud and a plagiarist and altogether a dishonest, if not an immoral, person." His book leaves one with the impression that if Mrs. Eddy were only out of the way and out of the picture, he would not have a word to say against anyone or anything.

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Some time before Mark Twain's book made its appearance, there had been coming into notice in the Christian Science movement a man, Edward A. Kimball, whose remarkable intellectual attainments, force of character, and courage would have carried him to the front in almost any work to which he had set his hand. Healed by Christian Science when in the last stages of disease—thus his own account of the matter—Edward Kimball appears to have thrown himself into the work of making better known the new faith with an earnestness and enthusiasm which carried all before it.

Although warned by his physicians in the hour of his sickness that if he ever recovered he could never hope to speak again above a whisper, his was one of the first appointments made by Mrs. Eddy to the Board of Lectureship when that board was established in 1894, and he quickly became one of the most effective exponents of Christian Science not only in the United States, but in many other countries. He must have been a remarkable personality and the possessor of a still more remarkable mentality.

I have before me, as I write, an extract from the *Kansas City Star*, dated October 1, 1900. It contains a full-page report of an address on Christian Science which Kimball had delivered in the Convention Hall, Kansas City, the night before to an audience of over ten thousand. It is a truly remarkable statement, not so much because of its completeness as of the skill with which it meets objection, and of the persuasive yet reasonable nature of its presentation.

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I mention Kimball because it was he who was finally chosen to answer Mark Twain. Mrs. Eddy herself answered him, at the time when his original articles appeared, in a letter to the New York *Herald*, but very wisely she made no attempt to do so in detail. With a complete absence of all irritation, the which I think even her worst enemies must have conceded and admired at the time, Mrs. Eddy takes up a few of the most important points and answers them in few words.

To Mark Twain's jeer at the appellative "Mother," she points out that it was given to her without her consent and against her wishes. "I still must think," she adds, "the name is not applicable to me." To Mark Twain's implied charge that she regarded herself as a second Christ, she declares simply that she considers such self-deification as blasphemy; while to his further charge that if she does not look upon herself as a second Christ, then she certainly looks upon herself as a second Virgin Mary, she says: "I have not the inspiration to be a first or a second Virgin mother—her duplicate, antecedent, or subsequent." And then she concludes with these words: "What I am remains to be proved by the good I do."¹

If Mrs. Eddy dismissed Mark Twain's attack thus briefly, Edward Kimball felt free to deal with the matter at greater length. His task was not an easy one. Indeed, one of the most difficult things in the world is to answer successfully a clever satire. One's only hope, humanly speaking, is to

¹ My., p. 303.

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meet satire with satire, and to out-Herod Herod. Kimball, however—although his published writings show clearly that he could have done it—eschews this course. His argument, it must be conceded, is far more deadly. “Brutus is an honorable man; they are all honorable men,” is its underlying theme, and by the time he has finished with the honorable man and his friends they seem somehow to be very low down in the scale of importance, and to stand revealed in a very unfavorable light.

If I quote at some length from this reply, which appeared in the *Cosmopolitan* magazine for May, 1907, it is because by taking such a course, it seems to me, much ground can be covered in a short time. Mark Twain’s objections were in many respects very human objections, very much the objections of the man in the street. Edward Kimball’s replies are very human replies. In the opening sentence of his article he at once rivets attention:

“By way of justification, in part, of the Christian Science propaganda,” he writes, “the reader of this article is asked to consider for a moment the startling statement of fact, afforded us by medical authority, to the effect that of the fifty million people who die every year, one-half die prematurely. . . . It may be presumed that before dying nearly all of these people tried to get well, and that in this effort they had recourse to some form of material means. . . . Finally, it may be concluded that at least twenty-five million people die annually because of the insufficiency of material means to cope with disease.”

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Having thus laid before his readers an incontrovertible statement, Kimball goes on with very acceptable grace to pay warm tribute to the "grand men and women who, as medical practitioners, have struggled on through the fluctuations of success and failure, ever deploring the instability of medical theories and the inadequacy of material remedies."

Thus, in two brief paragraphs he lays before his readers a tragic need and the tragic inadequacy of the means by which effort was being made to meet it. Christian Science, he points out, includes no enmity toward any man, least of all against those who are struggling to alleviate the suffering of mankind. Nevertheless, it "lifts its voice inquiringly to those who are dying" and asks if "they are doing the best that can be done to live and to live in peace."

There is, therefore, he continues, obviously room for another healing method—indeed, an urgent call for one—and where the need is so great and the provision for help so small, it surely ill becomes anyone passing by on the other side to heap contumely on anyone who has it in his heart to render aid. From that, without more ado, he comes to Mrs. Eddy and her message:

"Nearly forty years ago," he writes, "Mrs. Eddy proclaimed to the world certain postulates of a religio-scientific nature and declared that the verity thereof can be demonstrated with scientific accuracy She insisted that God, the sole creator of all that has actual, legitimate existence, has not created or procured disease and does not make

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use of it or coöperate with it for any purpose. She declared that sickness is an abnormity, wholly illegitimate, unlawful, and unnecessary; that it is not a natural, indispensable, or irresistible incident of man's normal experience; and, finally, that sickness, being at most but a disorder of human procurement, can be and will be exterminated."

Kimball then goes on to point out that in making these assertions Mrs. Eddy was in remarkable accord with the prophecy of Franklin, in 1788, to the effect that a science of healing would be discovered such as would prevent and cure all diseases "through the power of mind."

"She declared," he continues, "that the demonstrations of Jesus, instead of being works of mystery, were in attestation of the divinely scientific verity that the nature, power, and law of God are adequately available to a sick man and are spontaneously responsive to his need.

"To scientists, philosophers, and metaphysicians she declared that the chief mischief-maker of the world and the primary cause or essence of disease is what Paul designated the carnal mind, represented by the sum of an aggregation of human fear, ignorance, superstition, sin, and erroneous and perverted beliefs and illusions.

"She declared that the one supreme potentiality of the universe is the divine Mind or Spirit, which correctly has been termed omniscience, and furthermore that this mind which was also in Christ is equal to, and is all that will ever effect, the redemption of mortals from sin and sickness."

Summing up the matter, Kimball says:

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"If these things be true, then it follows that the verity thereof sanctions the unlimited hope and favorable expectations of everyone whose earthly sojourn is beset by disaster. A million people who have tested the truth of this Science insistently bear witness that by its means they have been delivered from every form of disease, sin, vice, fear, and misery."

Having thus presented his case; having established in some degree at any rate a just appreciation of the almost pathetic urgency of the situation, how in the presence of so much need, so much wistful hope, so honest an effort to bring some comfort and help, was surely no place for derision and contumely, Edward Kimball turns suddenly on Mark Twain:

"A man whose wit has been the object of a nation's admiration; a man who actually won his way to the generous affection of his countrymen by reason of his genial and unmalicious humor and good cheer—this man, whose mission in life was to tinge with gentle glow the rugged peaks of human existence and, perchance, even to dry the tears of some who were being stung by the bitterness of 'man's inhumanity to man,' comes with deliberate offensiveness to denominate Mrs. Eddy a liar and a fraud."

It is thus difficult to escape the conviction that it is an unworthy business, and this conviction grows in intensity as Kimball proceeds. The reader is inclined to agree with him when he declares that there is a certain "venerable staleness" about Mark Twain's *obiter dicta* that Christian Scien-

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tists do not think; that they have no discriminating faculty; that they are the dupes of folly and duplicity; that they have no mental integrity; and that most of them are engaged in "an unholy pursuit of money." He does not attempt to reanswer these charges, but comes quickly to Mark Twain's central theme that Mrs. Eddy did not write and could not have written "Science and Health." There is that about his summing up of the matter which is worth quoting, if for no other reason than the vigor and refreshing sweep of its rebuttal:

"Mr. Clemens has written a book," he says in conclusion, "through which runs an unbroken thread of purpose to procure the discomfiture of Mrs. Eddy. In this behalf, he presents a riot of inconsistency which we may with propriety consider. In order to gain his point he is obliged to present 'Science and Health' as possessing some merit. Then he insists that Mrs. Eddy never rose to an intellectual altitude that was on a plane of excellence with the book. Then follows the deduction that she did not write it and that her pretense is fraudulent. He thus uses the book for the obliteration of Mrs. Eddy in apparent disregard of the fact that in another place he has written, 'of all the strange, and frantic, and incomprehensible books which the imagination of man has created, surely this one is the prize sample.' He declares that in several ways Mrs. Eddy is the most interesting woman that ever lived and the most extraordinary—that 'she launched a world-religion which is increasing at the rate of a new church every four days'; that 'it is quite

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within the probabilities that she will be the most imposing figure that has cast its shadow across the globe since the inauguration of our era'; that 'she is profoundly wise in some respects'; 'she is competent,' and so forth; and then he declares his conviction that she could not have written 'the most frantic and incomprehensible book which man has ever created.' And this is the testimony of an expert!"

And so he rides to this finish: "After concluding that the founder and leader of this religious movement is a fraud and a cheat, and a tyrant, and that the textbook of this church is an unconscionable lie; that the church organization is venal, its laws outrageous, and its aims degrading, he declares, 'I believe that the new religion will conquer half of Christendom in a hundred years,' and adds concerning this statement, 'I think perhaps it is a complement to the human race.'"

I have dealt with Edward Kimball's reply to Mark Twain thus at some length because, although this phase of the controversy between Christian Science and orthodox faith, namely, ridicule and lampooning, has largely passed, I find its effects everywhere. The Christian Science "joke" is today seldom heard; nevertheless, a vast number of people have unconsciously relegated Christian Science to the realm of things ridiculous, possibly harmless, but certainly not worthy of serious thought.

The generation which read Mark Twain's attack on Christian Science was a much more ridiculing generation than this present day and age. It was much more sure that

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it was right. The cataclysm of the World War was still some years away, and no Einstein had as yet arisen to strike a shrewd blow at the smugness, the sure-enough-ishness of modern scientific materialism.

Today no serious thinker will be found *ridiculing* Christian Science. When tempted to do so, there may well surely come to his mind, as there did once to mine, the recollection of a rude cartoon of the First Century found graven on a stone in Rome. It represented a man with an ass's head nailed to a cross. At the foot of the cross was a slave kneeling, and underneath this inscription: "Claudius worships his God."

Chapter X

MRS. EDDY AT EIGHTY—AND AFTERWARDS

IT WAS EARLY in the present century that Mrs. Eddy passed her eightieth year and entered upon the most influential period of her long life. Comparisons are dangerous, and nowhere, perhaps, more dangerous than in the case of this remarkable woman who worked so much for the future. But there can be no doubt that, during the last ten years of her life, she occupied a place in the attention and thought of the world—at any rate, of the English-speaking world—almost unparalleled in history.

During the whole of that time she was withdrawing steadily from public notice. To the people of Concord, New Hampshire, and later on of Brookline, Massachusetts, she was a well-known and venerable figure. There was nothing spectacular about her retirement. Every day she went out driving and anyone who would might have seen her pass by. Yet the world was puzzled. There was no escaping the Christian Science movement. The growth which had provoked Mark Twain so greatly to marvel had continued. Christian Science churches and reading-rooms and converts were to be found everywhere. Many public men and women began to profess the new faith, and brilliant proponents like Edward Kimball or Frederick Dixon wrought so valiantly that editors began to vie with one another to get their "stuff."

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Yet all the time Mrs. Eddy steadily maintained her retirement. If it had been a real retirement such as the world understands—a retirement in which the aged reformer, sinking all the time under the burden of years, slowly relinquishes his responsibilities and commands until nothing is left but a querulous voice trailing off into silence—the world would have accepted it all without comment. But during those last ten years, every now and again, would come a voice out of Concord or Brookline so firm and accustomed, so full of old power unimpaired, so unquestionably authentic, that again and again interest was roused through the press to the utmost limits.

Times had changed since the days—some ten years previously—of Mark Twain's onslaught. They had been years of very great activity. The original edifice of the Mother Church had been completed in 1894. The *Christian Science Journal*, a monthly magazine founded by Mrs. Eddy in 1883, had been followed by a weekly magazine, the *Christian Science Sentinel*, first published in 1894.

Mrs. Eddy had abolished personal preaching in the Mother Church and its branches, and had substituted the present "lesson sermon," consisting of passages from "Science and Health" with their correlative passages from the Bible. A system of regular practitioners had been worked out, together with a carefully planned order for the establishment of new churches.

It is interesting, in passing, to notice this order, for, whatever may be thought of the results, there can be no doubt

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that it was and is still very successful. First comes the informal group meeting in the private homes of those interested; then the "society," officially recognized by the Mother Church in Boston, and holding public meetings; and then, finally, the branch church, requiring for its formation that a certain number of its members shall be also members of the Mother Church, and that a certain number of these members shall be active practitioners having their names in the *Journal*. This latter, I believe, was a much later provision, but it has now obtained for a number of years.

All these activities were governed by a book of rules and regulations entitled "The Manual"—concerning which I must write more in detail later. Each church within the limits of this manual was free, theoretically at any rate, to work out its own system of government, and did, in fact, work it out, embodying its rules in a series of "by-laws," a word which seems to occupy a tremendous place in the present system of church government.

Perhaps the most interesting provision in the church manual, in connection especially with the period under review, is that relating to the establishment in various centers throughout the world of Christian Science Committees on Publication. The general supervision of these committees, which is invariably the committee of one, is vested in the Christian Science Committee on Publication in Boston, with the exception, I think, that the committee in London enjoys a position of semi-independence.

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It was the original duty of these committees to correct in every way possible, but especially by means of open letters to the press or private letters to editors, all utterances that were regarded as misstatements of Christian Science. Copies of these replies were all forwarded to headquarters in Boston and were subject to criticism. Mrs. Eddy, during her lifetime, often indorsed these statements, while numbers of them are still printed each week in the *Christian Science Sentinel*.

In addition to the Christian Science Committees on Publication, Mrs. Eddy established in 1894 a Board of Lectureship, to which appointments were made every year. Members of this board are invited to give lectures on Christian Science by the various churches and societies, which lectures must be free and open to the public. Expenses are borne by the church or society issuing the invitations.

All these activities, and many minor ones, were in full establishment and order when Mrs. Eddy entered upon the last decade of her life, which was also the first decade of the present century. Boston was firmly established as a veritable Mecca of the whole movement, and the annual meeting of the Mother Church in June brought to Boston thousands of Christian Scientists from all over the world.

Mrs. Eddy was now living in Concord, New Hampshire, not far from her native village of Bow, on a small but beautiful estate known as Pleasant View. When I last visited Pleasant View, now a considerable number of years ago, the old frame house with its great bay windows overlook-

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ing the valley and the hills beyond had already been torn down, and since then the estate itself, or part of it, has been converted into a public park. The place was well named, for although there is nothing especially striking about the countryside of New Hampshire around about Concord, it is oftentimes strangely gracious and, in the fall of the year especially, has a glory all its own.

As far as the great world without was concerned, Mrs. Eddy was in retirement. She accepted no engagements to appear in public and steadily resisted the importunities of all manner of people for an opportunity to interview her for publication. Pleasant View in those days, however, must have been the scene of a very real and very sustained activity. There was much going and coming, and, as the work grew and the number of people desiring to see her in connection with that work increased, Mrs. Eddy's days must often have been strenuous indeed.

As far as I can gather, although she reserved for herself every day certain hours of quiet, she never spared herself. Her correspondence alone must have been enormous, and she was obliged from time to time to state the kind of correspondence she felt must be eliminated.

One such announcement applied to letters begging help and advice in case of sickness. Mrs. Eddy was obliged to announce that she could not even read them and that she was compelled to turn them over to others. Later on, she went further and announced that all such letters would have to be destroyed unread.

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Gradually, as access to Pleasant View became more and more difficult to those without special business, there grew up a practice of publishing week by week, in the *Sentinel*, a department entitled "Letters to our Leader." These were letters written to Mrs. Eddy, either by people who had seen her or had written to her sufficiently well on some matter of general interest as to warrant, for their views, a wider publicity. In this way "The Field," as the church and its activities had now come to be called, was kept in frequent and quite intimate touch with Mrs. Eddy.

It was about this time that I first began to be interested in the whole subject, and to make a point of meeting Christian Scientists and talking with them. I remember, very vividly, being impressed with the contrast between the mystery which seemed to surround Mrs. Eddy, as far as the outside world was concerned, and the freshness and vitality of her daily life and influence as seen from the point of view of the Christian Scientist within the movement.

Mrs. Eddy, however, was rapidly becoming, for those days, a wealthy woman. Her books were selling by the tens of thousands annually, and although it is a matter of simple record that she gave away to various charities and other good causes very large sums every year, yet every year must have seen large additions to her private fortune.

This fact, together with the growing enmity against her in certain quarters outside of the Christian Science movement, ultimately led to the notorious lawsuit, the so-called "Petition of 'Next Friends,'" promoted by a great New

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York daily, in which an effort was made to have Mrs. Eddy declared incapable of managing her own affairs. The action seems to me to have a special significance.

It is very difficult, at this date, to imagine a great metropolitan daily undertaking such a mission, much less carrying it through, especially in view of the fact that it must have been evident to those in authority, long before the case came up for trial, that most of the allegations—indeed all of them—were without foundation. I have devoted special attention to this incident, and am according it here special space, because it seems to me to illustrate better than any mere abstract consideration of the matter could do, the attitude of the thought of those days—a quarter of a century ago—towards Christian Science, and the change which has come over thought in regard to it in the intervening years.

Mrs. Eddy, at the time proceedings were commenced, was in her eighty-sixth year. She was still, as has been seen and as is indeed abundantly shown in the record of the case, unabatedly active in the cause of the great movement of which she was the head; but, as far as the outside world was concerned, she was in retirement, and as a consequence the world was full of speculation with regard to her. It is hard to realize at this day how intense must have been the interest to have made possible what follows.

It appears that in September of 1906 a representative of a New York newspaper arrived in Concord, New Hampshire, evidently commissioned by his editor to "get a story" out of the situation at Pleasant View. Now, to have de-

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scribed this situation as it actually existed and was subsequently proved, in court, to obtain, would not have been a "story" within the meaning of this newspaper's intent; but the story that its representatives did ultimately get out was a "story" in every sense of the word. On Sunday, October 28, 1906, came the first blast—an amazing feature article, surely worthy of Poe's best efforts. It told that Mrs. Eddy was mentally and physically incapacitated; that for months she had not left her room; that she was impersonated in her alleged daily drives by another woman; she was dying of cancer; had been visited by cancer specialists and was provided with "old school surgeons and physicians and the entire range of pharmacopœia." In fact, what this newspaper "revealed" was an amazing and heartless conspiracy on the part of Mrs. Eddy's immediate household, led by her secretary, Calvin A. Frye, to retain control of Mrs. Eddy's "vast fortune" by holding in durance vile a frail, mentally incapacitated old woman, and bamboozling with fake messages, not to say faked appearances, not only the whole Christian Science movement, consisting of hundreds of thousands of earnest men and women, but the world at large.

I think it is safe to say that even before a word was said in rebuttal of these charges it was realized throughout the country that the newspaper in question had overreached itself. When, within less than forty-eight hours, the great news agencies were distributing over their wires sworn statements from all manner of well-known people, headed

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by the Mayor of Concord, denying the charges in toto, it became evident that someone had badly blundered.

The Mayor of Concord had wasted no time. In company with General Frank S. Streeter, a prominent citizen of Concord, he drove out on that Sunday afternoon to Pleasant View to see Mrs. Eddy for himself. His statement issued to the press immediately afterwards lies before me. After stating that he had seen Mrs. Eddy oftentimes in her carriage in recent weeks, that she passed "up Pleasant and down Green streets daily," and that he knew that the sole occupant of the carriage was Mrs. Eddy, the Mayor continues:

"As I had heard so much concerning the precarious condition of her health, I feared that there might be some foundation for such reports, but the fact was entirely different. I spoke to Mrs. Eddy and I listened for nearly half an hour to her conversation. She is keen of intellect and strong of memory. She is a surprising illustration of longevity, with bright eyes, emphatic expression, and alertness rarely to be encountered in a person so venerable."

Many other similar affidavits followed fast, one upon another, and it must have looked as if that would be the end of the matter and it would be quickly forgotten. This, however, was very far from being the case.

Within a very short time a news item appeared in the press to the effect that the "next friends" of Mary Baker Eddy, in the person of her son, George W. Glover, his daughter, Mary Baker Glover, and her cousin, George W. Baker, had made a petition in court against Calvin A. Frye,

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Mrs. Eddy's secretary, and other prominent Christian Scientists, alleging that Mrs. Eddy was virtually held prisoner at Pleasant View; that she was quite unfitted to transact business; and that her "vast fortune" was being seriously mismanaged, if not dissipated, and praying the court to appoint a receiver or receivers, to demand an accounting, and to make such disposition of the whole matter as the Court in its wisdom should deem just and advisable.

It is now generally admitted that the whole move was instigated by the well-known New York newspaper responsible for the discredited article referred to above. It was a representative of this paper who traveled to Lead City, South Dakota, to persuade Mrs. Eddy's son, George W. Glover, to take action "in his mother's behalf."

Be all this as it may, the petition of the "next friends," after many usual delays, did finally reach the court. In many ways the trial was a momentous one. A formidable array of counsel appeared on either side, the case being heard by Judge Aldrich, sitting as Master, with two comasters, Doctor George F. Jelly (an alienist) of Boston, and Doctor G. Alden Blumer of Providence, Rhode Island.

The first day was occupied largely by Senator Chandler, senior counsel for the "next friends," in his opening statement, and was chiefly remarkable for the decision finally reached by the Masters to adjourn at an early opportunity to Pleasant View, interview Mrs. Eddy themselves, inspect her surroundings, and thus gain information for their own satisfaction clearly unattainable in any other way.

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In deciding to journey to Pleasant View rather than require Mrs. Eddy to come into court, the Masters were careful to point out that such action on their part should not be construed into any doubt as to Mrs. Eddy's ability to come to court. "It is no disrespect," Judge Aldrich declared, "to say of any woman of Mrs. Eddy's years that she is entitled to every court clemency . . . we think it entirely reasonable, out of deference to her, to go there, if desired."

And so, on the afternoon of August 14, 1907, the Court, accompanied by the leading counsel for both sides, adjourned to Pleasant View.

Chapter XI

THE MASTERS AT PLEASANT VIEW

I DEBATED LONG before I decided to include in a regular chapter that which follows. It might have been done as an appendix, or even as an excursus, but it seemed to me, the more I studied it, that however foreign at first sight it might appear to our purpose, the interview of the Masters with Mrs. Eddy at Pleasant View has a direct bearing on the great issue before us of Christian Science and organized religion.

There is something about the Masters' attitude, their faithful determination to be fair, their courtesy, their human kindness, their splendid New England readiness to welcome goodness wherever it might be found, and to stand by its exponent, which seems to me to render this memorable interview worthy of being recorded anew.

Then, again, apart from these considerations, the interview seems to throw into bold relief, with surprising vividness, the whole atmosphere of some twenty years ago—an age so near and yet so distant; before the war, when automobiles were still rare luxuries; before airplanes, radio, or wireless; when the gramophone could be such a matter of urgent curiosity that three Masters of the court were glad to interrupt their labors to listen to it. The atmosphere it recalls of carriages and coachmen and footmen, and so on, all seems to me to mark a period presenting the outward and

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visible sign of that inward and spiritual calmness and waiting which preceded the storm, the tremendous burgeoning forth in all directions which has followed. In the center of this storm, from a religious standpoint, the question of spiritual healing certainly stands today as a vital issue.

A full stenographic report of everything that took place at Pleasant View was made at the time and is still preserved in the court record. At the appointed hour, the court arrived at Pleasant View and the Masters were ushered at once into Mrs. Eddy's private study. The record shows that the visitors were graciously received, and, when all were seated, Judge Aldrich began the interview.

"Mrs. Eddy," he said, "the gentlemen here wish to have an interview with you, and we desire to make this call as comfortable as possible for you, and we want you to let us know if we weary you."

MRS. EDDY: "I am very glad to see you and I thank you."

Q. "What is your native town?"

A. "Bow, in New Hampshire. My father's farm lies on the banks of the Merrimack. He did much of his haying in Concord, but the house was in Bow."

Q. "How long have you lived in Concord?"

A. "At this time, do you mean? About twenty years; between eighteen and twenty since I came here, after my marriage and residence in Boston."

Q. "Well, the gentlemen present want to ask you some questions, and we all want to make this interview as pleasant for you as possible——"

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A. "Thank you very much."

Q. "——and to have regard all the time to your comfort and convenience, and if you feel at all fatigued, we want to have you say so at any time."

A. "Thank you. I can work hours at my work, day and night, without the slightest fatigue when it is in the line of spiritual labor."

Q. "Did you acquire all this property here at the outset, or did you acquire it gradually?"

A. "I purchased it at the outset and suggested every construction and arrangement of my grounds throughout, and I still attend to it."

Q. "How many acres have you?"

A. "Really, I do not know the number of acres."

Q. "Well, that is something that women do not always carry in their minds."

A. "This little pond (indicating) was made for me by my friends. It is an artificial pond. I have a little boat down there in the boathouse."

Q. By Doctor Jelly: "All this has been done under your direction, has it? The development of this place has all been under your direction, has it?"

A. "It has. You can ask my foreman, August Mann. He resides in the cottage."

Q. By Doctor Jelly: "We shall be glad to take your word for it, Mrs. Eddy, and no one else's."

Q. By Mr. Parker: "Do you raise fruit here on the place? I see you have fruit trees."

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A. "Yes, sir."

Q. "Oh, you do?"

A. "And there were no trees except pines when I came here. The rest of the trees I have planted, and when I suggested that a large tree be planted they laughed at me, but I said, 'Try it and see if it will succeed.' Every one of these trees around here (indicating) was planted by myself—that is, not by myself, but by my direction."

Q. By Judge Aldrich: "I have heard now and then that you have taken an interest in public affairs round about Concord and other places in New Hampshire. What about that? I have heard occasionally that you have given money to the city of Concord, and perhaps to other parts of the state, for highways and other institutions. What about this?"

A. "I have with great pleasure. When I came here they had no State Fair grounds and very little pavement. A one-horse car moved once an hour. There was very little being done in Concord then, compared with what I anticipated when I came. It seemed to be going out, and I admire the apparent vigor and flourishing condition of this dear city now. I had a great desire to build up my native place. Am I talking too much?"

Q. "No, we are all interested in what you say."

A. "They asked me in Boston to remain. Jordan & Marsh, White, and other firms requested me not to leave the city, and they said to me, 'Have we not helped you to accumulate money since you have been here?' And I re-

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plied, 'Have I not helped you?' And they said, 'Yes, you have, and that is why we want to have you stay.' Then I said, 'I want to go home and help my native state a little.' "

Q. By Doctor Jelly: "And that was how long ago, Mrs. Eddy?"

A. "Between eighteen and twenty years."

Q. "Did you go directly to this place then—to this spot?"

A. "I did, and there was a hut here, a simple hut. I had it moved off and I made what there is here. The house was not built by myself; it was moved from where my cottage is. I built the cottage and moved that house which was then in its place here."

Q. By Mr. Parker: "Did you come direct from Boston here?"

A. "I did."

Q. "To this very place here?"

A. "Yes, sir. They laughed at me for taking this place, and I said, 'You will see, it will be pretty, soon.' "

Q. "Did you live on State Street here in this town? Didn't you live on State Street at a time?"

A. "I did not at this time, but I have resided on State Street."

Q. "When was that, Mrs. Eddy?"

A. "It was when I—well, I should think it was about seventeen years ago."

Q. "How long did you live there, Mrs. Eddy, on State Street?"

A. "About two years."

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Q. "And from State Street you came here?"

A. "Yes."

Q. "Then, when you came from Boston, you came and resided on State Street first, didn't you?"

A. "I did. I had forgotten that."

Q. "And from State Street you moved here?"

A. "Yes, sir."

Q. By Judge Aldrich: "Someone was telling me that you had given to the public streets—the improvement of streets in Concord—is that so?"

A. "I have, \$10,000 at one time."

Q. "Where was that expended?"

A. "It has been expended on this street and on other streets, Main Street and State Street."

Q. "Was that done at the suggestion of anybody or was it your own idea?"

A. "It was mine. They consulted me with regard to it. My students contributed toward it also and left the decision to me. When I built this church here, I put into it one-half of my property. Mr. Whitcomb, the builder, an honest man, told me it cost over \$200,000."

Q. "It is a beautiful structure."

A. "I think so."

Q. "Now about your investments: we will touch on those just a little today, not much. About your investments. You have some income I suppose now?"

A. "Some income, yes."

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Q. "My life insurance is coming due pretty soon and I want to make good use of it. What do you consider good investments?"

A. "Well I should invest it in the hands, at my age, of trustees that I could vouch for from my own knowledge. And why? Because when I found my church was gaining over forty thousand members, and the field demanding me all over the world, I could not carry on the letters, make answers to inquiries that were made of me. Then I said, 'Which shall I do—carry on this business that belongs to property, or shall I serve God?' And I said—and it came to me from the Bible—'Choose ye this day whom ye will serve. Ye cannot serve God and Mammon.' Then I chose, and I said, 'So help me God,' and I launched out, and I gave my property—I gave \$913,000 to the trusteeship, to others for the benefit of my son—no, not for the benefit of my son, but—\$913,000 into the trusteeship for myself. For my son I gave \$125,000 into trusteeship for himself and for his family."

Q. By Judge Aldrich: "Where did that idea of putting your property into the hands of trustees originate—with yourself or somebody else?"

A. "Utterly with myself. It came to me in an hour in this room, and I think the first one that I named it to was Laura Sargent, and I said to her, 'Do not speak of it, but I feel impressed that it is my duty.'"

Q. "When was that?"

A. "That was in February, 1907."

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Q. "Last winter you mean?"

A. "I do."

Q. "Now this is all interesting and useful, but still I have not quite made myself understood. For instance, without regard to your trusteeship now, if you had \$100,000 to invest today, and we will lay aside for the purposes of this question the matter of trusteeship, what kind of investments would you consider sound, municipal bonds or government bonds, or bank stock or what?"

A. "I prefer government bonds. I have invested largely in government bonds and I prefer bonds to stocks. I have not entered into stocks."

Q. "Why?"

A. "Because I did not think it was safe for me. I did not want the trouble of it, that was all. Perhaps I was mistaken, but this is my business sense of it, and the only time I took the advice and went contrary I lost \$10,000 by it."

Q. "What was that?"

A. "That was an investment that was made in property in the West where the land they said was coming up and going to be a great advancement in value, and I lost it, and I never got caught again. I always selected my own investments."

Q. "How do you select them now?"

A. "Now?"

Q. "Yes."

A. "I leave them to my trustees."

Q. "Before that?"

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A. "I will tell you. I have books that give definitely the population of the States and their money values, and I consult those, and when I see they are large enough in population and valuation to warrant an investment, I make it."

Q. "Well, now upon what philosophy do you base your calculations upon population? Why do you take population as the standard?"

A. "Because I think they can sustain their debts and pay them."

Q. "Well, I should think that was pretty sound."

Q. By Doctor Jelly: "Mrs. Eddy, are you willing to tell us something about the development of your special religion? Are you willing to tell us about how the latter came about and how it has existed and developed? It would be interesting to us to know, if you are willing to tell us, about Christian Science. Tell us something about the development of that; are you willing to do it?"

A. "I would love to do it."

Q. "Tell us as fully as you please. I think we would all like to hear it."

A. "I was an invalid born in belief. I was always having doctors——"

Q. "When you say 'born in belief,' I perhaps do not understand what you mean."

A. "I mean born according to human nature, born not of God, but of the flesh. That is what I mean. I was an invalid from my birth."

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Q. "Can you tell us something about the way in which you were an invalid—if you can recollect it?"

A. "No, I cannot recollect it; only I was considered weak and delicate."

Q. "I asked you to tell me something about the development of Christian Science. Will you go on, if you please?"

A. "My father employed M. D.'s of the highest character, and they were estimable men, and they would say—Doctor Renton was one, and he said, and the others said: 'Do not doctor your child, she has too much brains for her body; keep her outdoors, keep her in exercise, and keep her away from school all you can, and do not give her much medicine.' Then it was all allopathy, you know."

Q. "Can you tell us how long ago that was, please—about how long? I don't suppose you can tell exactly, but somewhere near."

A. "No. I should say I was about eighteen years old, perhaps, and it came to me through Doctor Morrill, he was a homeopath, and I had never heard of that before; it was a new subject in New Hampshire, and father said: 'I thought he was a fine fellow, but he must have gone mad to have taken up homeopathy.' That was the general idea of things then. When Doctor Morrill came to Concord he healed cases that the other M. D.'s did not, and my father employed him, and I got well under his treatment. Then you asked me to tell my footsteps? I said, I will study homeopathy. I did. I was delighted with it. I took a case that a doctress considered hopeless, and I cured the case. It was dropsy;

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the patient looked like a barrel in the bed, and I cured her. I began to think something about what it was that cured her. I began to think something about what it was that cured, when the highest attenuation——”

Q. “What did you say about the highest attenuation?”

A. “I began with the highest attenuation in which the drug absolutely disappeared, and I sent that attenuation to Doctor Jackson of Boston and asked him if he could discover the origin of that? It was common table salt.”

Q. “Was it Doctor Charles T. Jackson, the chemist?”

A. “Yes, sir, and he replied to me, ‘I cannot find a particle of salt in it.’”

Q. “I knew him personally.”

A. “Did you?”

Q. “Yes.”

A. “Then I said: ‘I will be safe and see if I am deceived,’ and went to work on a patient. I gave her a high attenuation of medicine, and she took it and recovered rapidly. Then there were symptoms of relapse and I had been quite interested in homeopathy and thought by giving too much of this diluted attenuated medicine there might be a crisis produced and difficulty, so I took away the medicine and gave her a single pellet unmedicated, nothing but the sugar pellet, and she went on and gained just the same. At last I said to her: ‘Now you need no more medicine; go without it,’ and she said, ‘I will.’ In three days she came to me and said, ‘I feel some of the old symptoms.’ I repeated my pellet, not one particle of medicine, and she began to gain again.

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"That was my first discovery of the Science of Mind. That was a falling apple to me—it made plain to me that mind governed the whole question of her recovery. I was always praying to be kept from sin and I waited and prayed to God to direct me. The next that I encountered were spiritualists who were claiming to be mediums. I went into their seances to find what they were doing. Shall I go on with this unnecessary detail?"

[At this point the Board of Masters stepped out of the room and returned in a few minutes.]

DOCTOR JELLY: "I will not trouble you to go into that in any further particulars just now, but Mr. Parker would like to ask you a few questions."

MRS. EDDY: "Yes. Shall I continue this subject to show how I entered into the understanding of Christian Science?"

DOCTOR JELLY: "I will leave that to Mr. Parker."

Q. By Mr. Parker: "I want to talk about everyday affairs. May I?"

A. "Yes."

Q. "If we desire on some other occasion to have a talk with you, we will come again."

A. "Thank you."

Q. "Mrs. Eddy, you have not traveled much—you have not gone about the state much, have you?"

A. "No, I have not."

Q. "Do you know where I live?"

A. "No, I do not."

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Q. "I live in Claremont."

A. "In Claremont?"

Q. "Yes, over on the Connecticut River. We think it is a very beautiful town."

A. "Yes, it is, I am told."

Q. "In your drives, how far do you drive every day?"

A. "I am out anywhere from half an hour to an hour."

Q. "Do you feel refreshed? Why do you go to drive?"

A. "Yes, it is a pleasant recreation. It keeps me away from my desk."

Q. "Do you feel refreshed when you come back?"

A. "Yes."

Q. "You don't leave your home here; at least you don't go out of town or out of the city anywhere?"

A. "No."

Q. "Would you have sufficient strength, do you think, to take the train for Boston? Could you do that?"

A. "I could, but I should not wish to undertake it because I have so much resting upon me here to do."

Q. "I see. How many hours in the day do you work in an intellectual way? How many hours in the day do you keep your mind upon your work?"

A. "Well, I rise in the morning early and have few hours during the day that I am not at work, and I have the care of the house as much as I ever had it."

Q. "Now, your intellectual work, or your work in connection with your subject. Do you write? Are you writing? Do you write letters nowadays?"

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A. "I write them or dictate them. Others seldom write letters for me save through dictation; then I look them over and see if they are right."

Q. "You look them over yourself?"

A. "Yes, I do."

Q. "Is that invariable? Don't you ever let letters go away from you without that?"

A. "I do not when they pertain to business of my own."

Q. "Is that so with regard to your property affairs, that you look over the letters before they are sent away?"

A. "Yes, unless I know not when they are written."

Q. "My attention is called to your last answer. I asked you if you looked over your letters pertaining to your property matters, and you said you did, unless they wrote letters when you didn't know about them."

A. "I am answering you there about my action before I constituted the trusteeship."

Q. "Yes, but I suppose you have more or less business now, don't you, of a financial character?"

A. "Yes."

Q. "But the large responsibility you put upon your trustees?"

A. "Yes, Mr. Fernald here is the superintendent of the Old Folks' Home; he is a good man to take care of me, is he not?"

Q. "Yes, I know him."

A. "And I know Henry M. Baker, my cousin, and I certainly know Archibald McLellan, and a better man we do

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not need to have. Now, I am thinking why cannot we have this all in love and unity and good will to man?"

Q. "Do you read more or less, Mrs. Eddy?"

A. "Indeed I do."

Q. "You do?"

A. "Every chance I get, for a rest."

Q. "Are you fond of music?"

A. "I used to be exceedingly, and I have an artificial singer in my home. You know what I mean by that. I will have them show it to you in the vestibule. [Ringing bell for attendant, who responds promptly.]

MRS. EDDY (to the attendant): "Tell Mr. Frye to come to me."

THE ATTENDANT: "Yes."

MRS. EDDY: "It will imitate a voice."

Q. "Were you musical in your younger days?"

A. "Yes. I never was taught, but all the other members of the family were, and yet I would compose music."

[Mr. Frye came in at this point and was introduced to the Board of Masters.]

MRS. EDDY: "Mr. Frye, I want you to show them my artificial singer."

MR. FRYE: "Yes. It is a graphophone, gentlemen."

Q. By Judge Aldrich: "I want to say before going that my mother is still living and she is eighty-seven years of age."

A. "Give my love to her."

Q. "I will."

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A. "God bless her. She is not a day older for her eighty-seven years if she is growing in grace."

Q. "Well, she feels pretty happy."

A. "I have no doubt she is. I mean mere decaying when I say 'older.' She is rising higher. Decay belongs not to matter, but to mortal mind. We do not lose our faculties through matter so much as through mind, do we? Now, my thought is that if we keep our mind fixed on Truth, God, Life, and Love, He will advance us in our years to a higher understanding. He will change our hope into faith, our faith into spiritual understanding, our words into works, and our ultimate into the fruition of entering into the Kingdom."

Q. "Well, I will say good afternoon."

A. "Pardon my mistakes, if I have made any."

DOCTOR JELLY: "Good afternoon, Mrs. Eddy."

MRS. EDDY: "Excuse my sitting, come and see me again."

DOCTOR JELLY: "We do not want to tire you."

MRS. EDDY: "Thank you."

MR. CHANDLER: "Good-bye, Mrs. Eddy."

MR. PARKER: "Good afternoon, Mrs. Eddy. I am very glad to have met you."

MRS. EDDY: "Thank you." (To the stenographer): "We have kept you very busy. Thank you for your services."

This interview of the Masters with Mrs. Eddy at Pleasant View really marked the collapse of the "next friends" case. For, although for three days thereafter their counsel made

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a brave show of carrying on, it must have been clear to them that the Masters would inevitably interpret their evidence and argument in the light of what they had seen and heard for themselves. In addition to this, the reports of the various alienists appointed to examine Mrs. Eddy in regard to her physical and mental condition had been duly rendered, and, although not made public until later, were known by the plaintiff's counsel to be entirely unfavorable to their case. This was particularly true in regard to the report rendered by the famous alienist, Doctor Alexander MacLane Hamilton,¹ who declared bluntly that, so far from displaying any sign of mental incapacity, he did not hesitate to say that Mrs. Eddy was both "physically and mentally phenomenal."

When the court convened on the sixth day of the trial, namely, on August 21, 1907, Senator Chandler, senior counsel for the plaintiffs, arose and announced the withdrawal of the suit. Rumors of what was about to happen had been general since early morning, and the little courtroom was crowded.

"May it please the court," Senator Chandler said, "it will doubtless be a relief to the Masters to be informed that the counsel for the 'next friends' have this day filed with the court a motion for the dismissal of the pending suit, and that they hereby withdraw their appearance before the Masters without asking from them any finding upon the questions submitted."

¹ The full text of Doctor Hamilton's report will be found in Appendix II.

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It was an astute move, for at law it not only saved the "next friends" from riding on to what was inevitable defeat, but it effectually barred Mrs. Eddy's counsel from bringing into court and so making public the great mass of evidence they had accumulated to prove Mrs. Eddy's complete mental and physical competence.

General Streeter, Mrs. Eddy's senior counsel, in a memorable address,¹ pleaded with the court to refuse the motion for dismissal and continue the hearing, but Judge Aldrich ruled that the Masters had no choice in the matter, and that, in view of the withdrawal of the plaintiffs, there was "nothing left to be answered by Mrs. Eddy or decided by us." The case, therefore, stood dismissed, without any ruling on the part of the court. The result was, however, accepted everywhere as a signal triumph for Mrs. Eddy and a complete proof of her capacity.

¹ In view of the statements frequently met with to the effect that the "next friends" suit was really "compromised," the interested reader will find General Streeter's appeal to the court against dismissal and Judge Aldrich's comment and decision reprinted in full from the court records in Appendix III.

Chapter XII

MARY BAKER EDDY—THE LAST PHASE

TO A VERY LARGE EXTENT the "next friends" suit may be said to have marked a definite turning point in the history of Christian Science. The immense amount of publicity afforded the case and the mass of information it brought to light, not only about Mrs. Eddy and the manner of woman she was, but about the Christian Science movement as a whole, finally dissipated for many people the picture created some years previously by Mark Twain.

People realized as never before that Christian Science, however much they might dislike it, disagree with it, or disapprove its adherents, was evidently something to be reckoned with; while the effect on the press was to cause a remarkable rally to the defense of the venerable woman in Concord whose chief fault in the eyes of the world seems to have been that she desired above all things to retire from it, but to do so in her own way.

Going over those records of twenty years ago, I could not help being impressed by the evident popularity of the decision at Concord, if so it may be called. Even the newspapers most notoriously opposed to Christian Science "registered" a change in attitude. The press throughout the country seemed suddenly to develop a pride not only in the vigor displayed by this woman, so long passed the allotted span, but in the work she had done and was doing.

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Stories about Mrs. Eddy, about her quiet good humor; her, at times, quite disconcerting wit; her freedom from all bitterness; her kindness; her charity; her infectious sense of fun; her refusal to ask help or cry quarter; all became "good copy" and roused the sporting instinct of press and people.

"The dismissal of the suit brought by 'next friends' against Mrs. Mary Baker G. Eddy," declared the New York *American*, "will be gratifying to all fair-minded people without regard to religious belief . . . it is now to be hoped that Mrs. Eddy, like all other persons who are acting within their rights, will be left in peace and security."

The *Free Press* of Detroit declared that it had been proved to the satisfaction of the reading public that the "venerable woman was in full possession of her mental faculties" and that any reports to the contrary were "destitute of foundation." The *Daily Herald* of Omaha declared editorially: "The entire proceeding was disgusting. It was redeemed only by the impressive scene that resulted when Mrs. Eddy was 'examined' at her home, where her courtesy and unfailing good nature, no less than the clarity of her thought and the force and vigor of her expressions, put her persecutors to shame. The effect on the enlightened sentiment of the country was such that the dismissal in short order was an inevitable consequence."

And so it went. I have before me clippings from some fifty newspapers,¹ representative of practically every state in

¹ Further extracts from these editorial comments emphasizing the friendly attitude of the press will be found in Appendix V.

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the Union, and they are all much to the same purpose. Mrs. Eddy's comment on the whole question was characteristic, namely, "when these things cease to bless they will cease to occur."¹

It was shortly after the close of the "next friends" suit that Mrs. Eddy decided to move from Concord, and in January, 1908, she took up her residence in Chestnut Hill, one of the beautiful suburbs of Boston. The house is still preserved in all respects as it was when she died, some years later.

The rapid growth of the Christian Science movement, and the increasing demands made upon her time and attention, rendered this move necessary, or at any rate advisable. The huge "Annex" to the Mother Church building had been completed some two years previously; new churches and societies were constantly being established; lecturers were going out into all parts of the world, and on their return making reports upon which some new action was constantly under discussion.

Looking through the files of the *Christian Science Sentinel* at this time, one cannot help being impressed—reading between the lines—by the multifarious matters which must have come under the notice of Mrs. Eddy. Nothing seems to have escaped her, and yet there is abundant evidence to show that, where no question of principle was involved, Mrs. Eddy never interfered. Once having delegated authority, although she reserved the right to intervene in emergency, the fact is, she seldom did.

¹ My., p. 143.

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This seems to have been a settled practice with her. Thus Edward Kimball in his reply to Mark Twain declares:

"I have been a member of the Board of Lectureship for ten years. During that time this Board has had but two communications from her (Mrs. Eddy), and these were both in response to its request. This Board has been left absolutely free to fulfill the purpose for which it was organized. It has made its own rules, established its own system, and has been responsible for the legitimate administration of its affairs. For five years I was a member of the Board of Education, and during those years Mrs. Eddy seldom volunteered anything by way of direction to that Board. Instead of a dictatorial effort to keep her hand on every detail of the work of the denomination, she is ever seeking for those who will assume responsibility and wisely exercise it."¹

Even when the course about to be taken seemed to her a wrong or unwise one, she often refrained from intervention. Thus, in her message to the Mother Church for 1900, I find this very revealing passage:

"I sometimes advise students not to do certain things which I know it were best not to do, and they comply with my counsel; but, watching them, I discern that this obedience is contrary to their inclinations. Then I sometimes withdraw that advice and say: 'You may do it if you desire.' But I say this not because it is the best thing to do, but be-

¹ "Mark Twain, Mrs. Eddy, and Christian Science," the *Cosmopolitan* magazine, May, 1907.

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cause the student is not willing—therefore not ready—to obey.”¹

It is, I think, once again especially important from the orthodox standpoint that a just picture of Mrs. Eddy and her surroundings about this time should be obtained. It is much more important—in estimating empirically the worth of Christian Science—to understand fairly the position to which its discoverer *ultimately attained* through its use than to count her footsteps in reaching it, and to fasten on her mistakes, or what we think are mistakes, by the way. It is by my final fair copy that I must be judged; my rough drafts cannot justly be called into account. The cry of Ezekiel concerning the man who finally wins through to righteousness—right thinking, surely—that none of his failures shall be mentioned unto him, but that he shall be judged by his achievement and by that alone, is not a “benign promise from a beneficent God,” but an inevitable metaphysical fact for time and eternity. “Out of defeat comes the secret of victory,” and the redeemed, in the true sense of the word, have no past.

While the “next friends” suit was still pending, Mrs. Eddy, at the earnest solicitation of her friends, accorded several interviews to representatives of well-known newspapers and periodicals. It is noteworthy that these interviews, although “done” by men uninterested in Christian Science, and procured by publications often notoriously antagonistic, are not only friendly, but even enthusiastic.

¹ '00, p. 9.

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One by a journalist still living and justly famous, namely, Mr. Arthur Brisbane, written for the *Cosmopolitan*, is especially worthy of note. It not only presents a wonderful contemporary portrait of Mrs. Eddy as she was in the closing years of her life, but bears unprejudiced testimony to her remarkable powers, unimpaired by the years, and her compelling sincerity.

"It is quite certain," writes Mr. Brisbane, "that nobody could see this beautiful and venerable woman and ever again speak of her except in terms of affectionate reverence and sympathy. There are hundreds and thousands of Christian Scientists who would make any sacrifice for the privilege of looking upon Mrs. Eddy's face. It is impossible now for her to see many, and it is therefore a duty to make at least an attempt to convey an idea of the impression created by her personality.

"Mrs. Eddy is eighty-six years old. Her thick hair, snow white, curls about her forehead and temples. She is of medium height and very slender. She probably weighs less than one hundred pounds. But her figure is straight as she rises and walks forward. The grasp of her thin hand is firm; the hand does not tremble.

"It is hopeless to try to describe a face made beautiful by age, deep thought, and many years' exercise of great power. The light blue eyes are strong and concentrated in expression. And the sight, as was soon proved, is that of a woman one-half Mrs. Eddy's age.

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"Mrs. Eddy's face is almost entirely free from wrinkles; the skin is very clear; many a young woman would be proud to have it. The forehead is high and full, and the whole expression of the face combines benevolence with great strength of will. Mrs. Eddy has accumulated power in this world. She possesses it, she exercises it, and she knows it. But it is a gentle power, and it is possessed by a gentle, diffident, and modest woman.

"Women will want to know what Mrs. Eddy wore. The writer regrets he cannot tell. With some women you see the dress; with Mrs. Eddy you see only the face. She wore a white lace collar, no jewelry of any kind, and a simple dress. That much is remembered."

With that excellent journalistic sense which has since enabled him to climb to the top of his profession, Arthur Brisbane then goes on faithfully to cover the whole ground. With deft hand he fills in his picture without his readers suspecting that he is doing so.

He speaks of Mrs. Eddy's expressed concern for the farmers because of the unseasonable weather; he records how she pointed out the beautiful view to him from her study window; how she spoke simply "of her own life and work and of her absolute happiness in her peaceful surroundings." Then he goes on to tell how she discussed business matters with him for over half an hour with equal interest and without any sign of flagging, and, in the turn of his sentences, he manages to convey quite accurately that growing sense of surprise and even wonder, and that sweeping

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away of prejudice which was a characteristic effect on many people who visited Mrs. Eddy about this time.

He asked her to read aloud to him a passage of his own selection, and later declared that if there were any Christian Scientists who worried about Mrs. Eddy's health, that reading would have ended the worry could they have heard it. "Among young public speakers," Arthur Brisbane wrote, "there are few with voices stronger, deeper than the voice of Mrs. Eddy at eighty-six years of age. She read the ordinary magazine type without glasses, as readily as any woman of twenty-five could do, and with great power of expression and understanding."

In describing their leave-taking, he writes: "Her face, so remarkably young, framed in the beautiful snow-white hair and supported by the delicate, frail, yet erect, body, seemed really the personification of that victory of spirit over matter to which her religion aspires."

Speaking of that religion later on, Arthur Brisbane, while making it clear that he is "not a Christian Scientist" and has no thought of becoming one, writes simply yet pointedly enough: "In substance, Mrs. Eddy's doctrines merely take literally this verse from the fourteenth chapter of John: 'Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.' " "It is difficult to see," he adds, "why taking literally a statement which this nation as a whole indorses should be construed into a hallucination."

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And so Mrs. Eddy came back to Boston and, amid the peaceful surroundings of Chestnut Hill, entered on the last three years of her busy life. They were years of comparative peace, but also years of remarkable achievement.

In August of 1908, in a letter to the Trustees of the Publishing Society, Mrs. Eddy requests that preparations be commenced at once for the publication, by the movement, of a daily newspaper. In November of the same year, *The Christian Science Monitor* made its first issue. In the few months that intervened, the present Publishing House in Boston had been built and all the machinery and equipment necessary for the publication of a daily newspaper had been installed.

Meanwhile, in all directions the work was growing. The "next friends" suit and all it brought forth had resulted, as has been seen, in a very strong national revulsion in favor of Mrs. Eddy, and it has often seemed to me, in studying the matter, that at no time before nor since was Christian Science better circumstanced to make its appeal to Orthodoxy.

The whole trend of Mrs. Eddy's effort at this time was to "popularize" her faith, in the best sense of that word; her one prayer that she might see the fulfillment of that hope which she had expressed years before in her book "Science and Health," when she wrote: "Reforms have commonly been attended with bloodshed and persecution, even when the end has been brightness and peace; but the present new, yet old, reform in religious faith will teach men patiently

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and wisely to stem the tide of sectarian bitterness whenever it flows inward.”¹

Visitors came and went at Chestnut Hill as they had done at Pleasant View. A study of the department already referred to in the *Christian Science Sentinel* entitled “Letters to Our Leader,” shows how many and varied were Mrs. Eddy’s interests in these years. Her own letters grew shorter. There is no sign in them of any waning power, but they are brief and to the point, constantly having recourse simply to fundamental fact as she saw it.

The end came suddenly, and yet in a way strangely free from all sense of shock or suddenness. In her “Life,” Sibyl Wilbur thus describes the closing hours:

“On the first day of December (1910), she declared her wish to take her usual drive, and this proved to be her last drive. This was Thursday, a pleasant day, and all the bright, frosty beauty of early winter lay over the wooded country. . . . On the drive she passed her little neighbors as usual, lifting her hand lightly to them as she passed each merry group, the smile deepening in her eyes and settling faintly on her lips. When she had reached home she rested for a while in her study and then asked Mrs. Sargent to bring her pencil and tablet. On the tablet she wrote:

“‘God is my Life.’

“Her message seemed written for the world, for though she spoke to her family after that, these were her last written words.

¹ S. & H., p. 139.

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"It was apparent to those who were used to her habits of living that she was withdrawing from them minute by minute after this drive. On Thursday evening she had her supper in her bedchamber. On Friday she rose and was dressed, and remained for almost the usual hours in her study, but did no writing. She retired to her bed that night not to rise again in this world. . . . As one falling asleep, at a quarter before eleven o'clock, Saturday night, she ceased to breathe, passing out of earth consciousness."¹

Two days later, namely, on December 5th, there appeared in the New York *Herald* a remarkable testimony from Doctor George L. West of Newton Center, medical examiner for the district in which Mrs. Eddy died. It has always seemed to me since I first read it, some twenty years ago, to form a fitting closing testimony to the sweetness and light which seemed to surround this woman, Mary Baker Eddy, even in death.

Doctor West, in compliance with the requirements of the laws of Massachusetts in such cases, had been called in to give a certificate of death. "To me," Doctor West declared, "it was merely the performance of a perfunctory duty. Although had I realized at the moment that I was in the presence of the body of a woman who had ruled thousands for many years, I might have been impressed with the importance of the official service I was performing. What struck me most, as I looked into the dead face, was its extraordinary beauty. She must have been a beautiful child,

¹ Sibyl Wilbur, "The Life of Mary Baker Eddy," p. 398.

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a beautiful maiden, and extraordinarily beautiful when in the full flower of womanhood. There still were substantial traces of beauty left in the white face reposing on the pillow.

"Time indeed had laid its hands lightly on her all through the years. Wrinkles there were, of course, but they were not the wrinkles that come with age, after a life fraught with the cares of a home, or the bringing up of children, or of a thousand and one things that arise in the life of the ordinary woman to furrow her brow. The wrinkles that she bore looked more as if one had been playing a little prank, and as if they might be brushed away with the gentle smoothing of a hand. They did not seem to belong amid those features.

"The entire countenance bore a placid, serene expression, which could not have been sweeter had the woman fallen away in sleep in the midst of pleasant thoughts. I do not recall ever seeing in death before a face which bore such a beautifully tranquil expression."¹

A few days later she was buried at Mount Auburn, near Boston, and on her tomb later were inscribed these words taken from a sermon which she had delivered in the early days of the movement in the old Chickering Hall, Boston.

"The monument whose finger points upward commemorates the earthly life of a martyr; but that is not all of the philanthropist, hero, and Christian. The Truth he has taught and spoken lives, and moves in our midst a divine afflatus."²

¹ New York *Herald*, December 5, 1910.

² *Mis.*, p. 166.

Chapter XIII

THE CHRISTIAN SCIENCE MOVEMENT AT THE TIME OF MRS. EDDY'S PASSING

ALTHOUGH THE CALMNESS and apparently unshaken composure with which the Christian Science movement sustained the passing of Mrs. Eddy was a matter of widespread comment at the time, subsequent events have shown that the situation was really, at first, one of extreme difficulty; that decisions were made—had to be made—during those first few months after Mrs. Eddy's death fraught with momentous consequences. The great machine went on functioning easily enough, and outwardly it appeared as if every eventuality had been foreseen and provided for; but when the Board of Directors of the Mother Church, and the Trustees of the Publishing House began to examine the situation, they found themselves faced with a serious difficulty.

There lies before me a letter written by Frederick Dixon, the distinguished journalist who for a number of years was editor of *The Christian Science Monitor*. It is addressed to the Christian Science Board of Directors in Boston, and copies of it were apparently sent out by Mr. Dixon to those students who had attended classes in Christian Science with him. It announces his resignation from membership in the Mother Church and gives his reasons for doing so.

Dated from New York, the letter runs:

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November 5, 1923.

GENTLEMEN: During the days following the passing away of Mrs. Eddy, Mr. McLellan¹ told me that the Directors had felt impelled to consult their lawyers as to the possibility of carrying on The Mother Church in the face of the fact that they could no longer do so in accordance with the Manual. The reply of the lawyers he admitted was legal—and that doubtfully—rather than scientific or satisfactory.

The information troubled me at the time, but I was not prepared then to act upon my own reading of the Manual. From that time on, however, troubles began to arise, and these culminated in the law case between the Directors and the Trustees of the Publishing House, a thing which would have been impossible if the Manual had not ceased to act at the time of Mrs. Eddy's passing away.

In such circumstances it must be asked, Did Mrs. Eddy give any indication to the field of her wishes in the matter? It may be said that she almost thrust her wishes in the face of the field, in her writings. I take one instance alone from "Retrospection and Introspection," page 45:

"Despite the prosperity of my church, it was learned that the material organization has its value and peril, and that organization is requisite only in the earliest periods of Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off—even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off—in order to gain spiritual freedom and supremacy."

In such circumstances it seems that obedience to Mrs. Eddy can only be achieved by dissolving the material organization of the Mother Church; the spiritual reality is, of course, indestructible.

This being so, nothing remains to anyone who reaches this conclusion but to resign from an organization which to him can only

¹ Mr. McLellan was at that time (1910) a member of the Board of Directors and Editor-in-Chief of all the Christian Science publications.

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be carried on in disobedience to the Manual and to Mrs. Eddy's very plain advices, and to devote his energies to demonstrating the truth of Mrs. Eddy's teaching as Principle may direct.

Will you, therefore, very kindly remove my name from the roll of the Mother Church?

Yours very sincerely,

[Sgd.] FREDERICK DIXON.

The reason for the doubt which had arisen in the minds of the Christian Science authorities, to which Mr. Dixon refers, was the existence of the Church Manual, the book of by-laws covering the whole Christian Science movement which had been in a process of growth through many years. As long as Mrs. Eddy was alive, these by-laws could be altered at any moment, and in this way could be kept abreast of the time and changes made to provide for new situations as these might arise. Mrs. Eddy was always revising the Church Manual. Changes of various kinds were constantly being made in it up to within a short time of her death.

One of the first problems with which the Christian Science authorities were faced on Mrs. Eddy's passing was the fact that there was no one who had authority to change the Manual. In spite of the fact that the movement was growing rapidly and that new situations were constantly arising, the Manual could not be altered. Moreover, it was quickly discovered that a large number of what might be called key activities were deprived of essential sanction with the passing of Mrs. Eddy, if the provisions of the Manual were to be strictly adhered to.

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Thus, such important matters as the election of the Clerk and Treasurer of the Mother Church, or of the Editors and the Manager of the Christian Science Publishing Society, or of the General Committee on Publication in Boston, were not valid without the consent of Mrs. Eddy, "given in her own handwriting." No new Boards of Trustees or Syndicates could be formed without Mrs. Eddy's approval, and—most important of all—no by-laws could be amended without her written consent.

Thus the authorities were faced with the fact that the Christian Science machine could not function if the Manual were strictly adhered to, and that strict adherence to the Manual barred the way to any relief of the situation through amendment.

The difficulty was overcome, for the time being at any rate, by a general assumption that as these demands of the Manual could no longer be met, they would have to be disregarded. This seemed to be the common-sense course, but there can be no question that, at that time, the seeds of doubt and dissension were sown which were to bring forth much poisonous fruit within the next decade.

Although the outside world heard little of it, friction appears to have arisen almost at once. It was discovered that there were in many places apparent discrepancies between the legal demands of the Trust, under which the vast Christian Science Publishing House was run, and the Manual, which covered, but without legal sanction, every activity of the movement.

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All this will be dealt with later, and is of the utmost importance as showing the futility of the attempt, which was increasingly made, to hold Christian Science strictly within the bounds of a specific church organization. For the time being, none of these internal difficulties were outwardly visible, and the Christian Science movement continued for several years to enjoy that growing popularity which had been so characteristic in the closing years of Mrs. Eddy's life.

As we have seen, the dramatic outcome of the "next friends" suit in Concord caused a tremendous revulsion of feeling in favor of Mrs. Eddy and her faith, not only throughout the United States, but far beyond its borders, and there was unquestionably a period when orthodoxy, although sharply divided on the subject, was inclined to extend hands of welcome to the new religion.

It is, indeed, remarkable to note the number of books written by well-known men, to say nothing of the number of articles in nationally circulating magazines, which were published in support of Christian Science between 1907 and 1910. It was in 1907 that B. O. Flower, the distinguished editor of *The Arena*, wrote for his magazine a well-known series of articles on the subject. Mr. Flower was not himself a Christian Scientist, and took care to emphasize this fact. Nevertheless, his articles were considered among the ablest apologies for the new faith which had appeared up to that time.¹

¹ Under the title of "Christian Science as a Religious Belief and a Therapeutic Agent," these articles were subsequently republished in book form. The book is

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Then, again, many public men in all walks of life, doctors, ministers, senators, presidents of public companies, typical "hard-headed business men" everywhere came out, if not as adherents of the new faith, certainly as those who deprecated "persecution" and advocated a fair hearing.

Mrs. Eddy appears to have welcomed it all. In nothing that she did or said was there ever a hint that, in her view of things, salvation could only go out into the world through the Christian Science organization. On the contrary, as far back as the year 1902, a period which witnessed some of the bitterest attacks on Christian Science, she declared in a message to the Mother Church: "I never left the church, either in heart or in doctrine; I but began where the church left off. When the churches and I round the gospel of grace, in the circle of Love, we shall meet again, never to part."¹

With the passing of Mrs. Eddy a great change immediately took place, but it was some time before its effects were noticeable. Although I must admit, as the result of study of divided into three parts. The first deals with the religious precepts of Christian Science "as reflecting or carrying forward the teachings of the Founder of Christianity"; the second part considers the influence of the teaching of Christian Science on the lives of its adherents; and the third reviews the history of Christian Science as a therapeutic agent, "especially in reference to the cure of organic disease."

Mr. Flower goes into the question with characteristic thoroughness, vouching for everything on the basis of personal investigation and refusing to accept anything not backed by sworn testimony amply corroborated. "At every point," he writes in the course of his preface, "I was confronted by cures of cases that had baffled medical treatment; a large proportion of which had been pronounced by thoroughly intelligent physicians to be organic troubles."

¹ "Message for 1902," p. 2.

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hundreds of Mrs. Eddy's letters, that one of her chiefest aims and highest hopes was to have men and women about her, or connected with the movement, who could be trusted to act on their own judgment and responsibility without reference to her, the percentage who so attained at the time of her death was comparatively small.

It was not that they did *not* act on their responsibility—they were compelled to. Again and again, in response to some request for instruction or guidance, Mrs. Eddy would send back, in effect, the laconic reply, "Act on your own judgment." As long as Mrs. Eddy lived, however, there was a most extraordinary subconscious reliance upon her as a final court of appeal.

As she had well foreseen between twenty and thirty years previously, when, against her better judgment, she was finally compelled to found a church, her followers were asking for a king to rule over them, when the Lord their God was their king. Mrs. Eddy fully realized what must be the inevitable consequence. No matter how much the king might desire to leave his subjects free—might, indeed, desire to repudiate his own kingship—it could not be done. The mind that demanded a king would surely demand all that went with kingship, insist that the king constitute the final court of appeal, thus blocking access to the only legitimate ultimate resort—the direct guidance of Principle, Infinite Intelligence—call it what you will.

When the king died, the king had to live again; and so when Mrs. Eddy died, the great Christian Science move-

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ment, quite unconsciously, sought around for a successor. It found it, in the first place, in the Church Manual. As long as Mrs. Eddy lived, the Manual was one of Mrs. Eddy's ways of communicating her progressive views to her followers. It had, of course, binding effect and was intended to have binding effect only upon members of the Mother Church in Boston which then, as today, constituted only a very small fraction of the Christian Science movement.

The Manual was, moreover, essentially an "occasional" book—in the literal meaning of that word. There was nothing permanent about it. As has been seen, Mrs. Eddy did not hesitate to change it at will, and often to meet quite temporary situations. In a statement republished in "Miscellaneous Writings" she puts the matter plainly enough:

"The Rules and By-Laws in the Manual of the First Church of Christ, Scientist, Boston, originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as occasion required. They sprang from necessity, the logic of events—from the *immediate* demand for them as a help that must be supplied to maintain the dignity and defense of our Cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines *destined for future generations* might not accomplish."¹

¹ Mis., p. 148.

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The italics are my own. A statement such as this, combined with the fact that Mrs. Eddy, with the book constantly under review, deliberately left it in such a condition that, at her death, that same book was in so many vital connections deprived of its legal sanction, all points to the fact that the Manual was never regarded by her as a permanent code, much less as a final unalterable court of appeal, an infallible guide, in the same sense that she had always refused to allow herself to be regarded.

Nevertheless, this is exactly what happened. The Manual became Mrs. Eddy's successor. A document which for years had been subject to almost constant change suddenly became inviolate, and in process of time was raised to a position where it constituted a supreme touchstone of faith. Mrs. Eddy had herself—as has been seen—described the provisions of the Manual as “laws of limitation.”¹ Yet these same “laws of limitation” were adopted by the Christian Science organization, after Mrs. Eddy's death, as the *final standard* by which future progress was to be judged and regulated.

The result of this decision was, as might be expected, the perennial disaster of the new wine and the old bottle. The various organizations so necessary “in the earliest periods,” to use Mrs. Eddy's own phrase, were gradually and inevitably outgrown, and rules which had functioned so well in one generation were found to be a hindrance rather than a help with the next generation, so immensely emancipated

¹ My., p. 229.

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and demanding with ever greater insistence the personal freedom underlying Paul's statement: "To his own master he standeth or falleth."¹

Nowhere was the danger of this frozen policy seen more clearly than in the work of the Publication Committees and their relations with the press. As has been seen, Mrs. Eddy's original and dearest hope was that the orthodox churches would recognize the truths in Christian Science and gradually approximate its teaching. And it was only when she saw that orthodoxy was not even prepared to give her a hearing that she finally yielded to the importunities of her followers and permitted the founding of a separate church. During her lifetime, however, she was always almost pathetically careful to leave the door open, always ready with a word of gratitude and encouragement to meet the smallest orthodox advance more than half way.

She was always very careful to recognize a difference in the character of demands in the matter of "discipline" made on her followers, such as those who had definitely engaged themselves to take part in the work of propagating the faith, and those of the great world outside to whom the faith should be made to appeal.

While she instinctively avoided all appearance of dramatizing her work, she expected, from those who had "enlisted to lessen sin, disease, and death"²—her own phrase—that certain conformity to a settled plan through which alone rapid achievement is possible. Outside of this "army," gov-

¹ Rom. xiv. 4.

² '01, p. 15.

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erned by its regulations contained in the Manual, she was zealous and jealous to preserve for the individual the fullest liberty as to the time and manner and means of his approach. Compared with the exclusiveness which subsequently developed, there seems to be a remarkable freedom in her statement in "Science and Health": "Whatever inspires with Wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty."¹

With Mrs. Eddy's death, however, all this liberality came to an end—had, indeed, to come to an end. One of my most difficult tasks in making this investigation has been to gauge, if anyway possible, the estimate in which Mrs. Eddy was held by her followers, especially at her passing. I think I am right in saying that its chief characteristic was implicit faith. I had almost used the word "blind" faith, but that would not really be justified. There cannot be any doubt but that there was a very large understanding among her followers of the principle which underlies the great majority of her statements and demands, but equally there cannot be any doubt but that there was a tremendous tendency to accept a thing as right because Mrs. Eddy said it, or did it, with little or no attempt to see and master the principle which lay underneath it.²

¹ S. & H., p. 234.

² Mrs. Eddy seems to have been fully aware of this tendency and its dangers. She repeatedly warns her followers only to follow her in so far as she follows

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The consequence of all this was that that alert, sympathetic adaptation of means to ends, that freedom and generosity of treatment which is only possible to conscious power and understanding, came abruptly and of necessity to an end when Mrs. Eddy died.

Mrs. Eddy could write an open letter of sympathy on the passing of a Pope. Her followers could accept it as right because she did it, but they could not understand it—much less do it themselves. Mrs. Eddy could write, with what little asperity she was capable of, that it was absurd to think you could teach the truth about life without mentioning the word “death.” Many of her followers, however, thought and still, I believe, think it better to use some other word or phrase.¹

Mrs. Eddy was constantly faced with this problem. Very, very few of her students could she trust to act on anything but the letter of her instructions, and after her death those

Christ, and in a letter written as far back as 1888, and republished in her book “Miscellaneous Writings,” p. 278, she says: “I have felt for some time that perpetual instruction of my students might substitute my own for their growth and so dwarf their experience. If they must learn by the things they suffer, the sooner the lesson is gained the better.”

¹ In her book “Miscellany” Mrs. Eddy writes under the title, “Inconsistency”: “To teach the truth of life without using the word death, the suppositional opposite of life, were as impossible as to define truth and not name its opposite, error. Straining at gnats one may swallow camels.” The use of the word “death” was for many years excluded from the pages of *The Christian Science Monitor*. I do not know whether this is still the case. The word “snow” was also similarly excluded under the impression that Mrs. Eddy for some good if obscure reason, demanded it. This was subsequently found to be a mistake and the word was permitted.

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few who could, perhaps, have taken the broader view were feared and distrusted and, as far as possible, held in check by the rest of her followers. In their own personal ministrations among the sick, splendid work could apparently be done by many Christian Scientists, but the moment the question became one of organization in the broadest sense of that word the trouble at once began.

In an interview given to a representative of the New York *Herald* in 1901, Mrs. Eddy, defending herself against the charges that she was the pope of the Christian Science organization, reveals how difficult was the way. "Rules," she says, "were necessary, and I made a code of by-laws. . . . Entrusting their enforcement to others, I found at one time that they had five churches under discipline. I intervened I wrote to each church and so brought all back to union and love again. If that is to be a pope, then you can judge for yourself."

In these circumstances it is easy to see how, after her death, when the guiding hand was finally withdrawn, it might appear as though there were only two courses open—the dissolution of the organization, as Frederick Dixon indicated in his letter, or the "frozen policy" of a pseudo-impersonal leadership.

The latter course was taken. The Manual, with the Board of Directors steadily assuming the position of arbiter, became the final court of appeal in all matters of conduct, not only for members of the Mother Church, but for all Christian Scientists, with the larger hope that some day it should

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be rendered applicable to all men of all nations. The interpretation of the Manual, as it obtained, or was held to obtain, at Mrs. Eddy's passing, became automatically the standard of interpretation *for all time*, and against such interpretation there was no appeal.

The effect of this at once became evident, and, as I have said, nowhere more so than in the work of the Publication Committee. The by-law which outlines the work of this committee declares that it shall be its duty "to correct in a Christian manner impositions on the public in regard to Christian Science . . . by the daily press, by periodicals, or circulated literature of any sort."¹ The Publication Committee was established at a time when attacks on Christian Science, on Mrs. Eddy, and on professing Christian Scientists were the order of almost every day; when deliberate misrepresentation was the rule rather than the exception, as is the case today; and the committees had plenty of legitimate employment.

From being at first a purely defensive organization, it quickly, especially after Mrs. Eddy's death, developed into a system of propaganda—I do not use the word in any bad sense. The smallest mention of Christian Science in the press would be made the occasion for a letter from the Publication Committee, and that committee was evidently deemed to be best which could find most occasions to write letters and in the process "get out" some of the facts of Christian Science.

¹ Manual, p. 97.

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It is not easy to write this without appearing to criticize, and that unduly, and yet criticism pure and simple is very far from my thought. I draw attention to the question because it seems to me very forcibly to support the contention that a closed Manual was never meant to govern a rapidly expanding movement. Once again, in the earliest stages of Mrs. Eddy's vision such a system might be desirable. But the moment Christian Science gained a recognized status, as it unquestionably did a few years prior to Mrs. Eddy's death, the Publication Committee on the old basis became an anomaly, not to say a danger.

The proof of the pudding is in the eating of it. As long as editors had printed misrepresentations of Christian Science, they were in most cases willing to print corrections; and, in most cases also where the discussion was genuine, such "stuff" was regarded as good copy. But, as the attacks and misrepresentations became less frequent, yet editors still found the Publication Committee seizing every mention of Christian Science in the news as an opening to write them letters for publication, they began then deliberately to exclude as far as possible all news of Christian Science from their columns, and thus avoid all occasion for correspondence of any kind. It is for this reason, I think, and indeed am sure, that the spontaneous mention of Christian Science, of its healing work, is practically never recorded in the daily press. Editors realize, often from bitter experience, that the chances against their recording the matter "correctly" are too many, and so decide to be on the safe side.

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Yet the Publication Committee is, according to the orthodox view of the matter, established under the Manual for time and eternity, and is still doing today what it was doing twenty years ago. Thus, every year that passes tends to emphasize the exclusiveness of the Christian Science organization; its complete aloofness from the common effort; and its insistence that only through certain methods, by fulfilling certain requirements, can real adherence be assured.

How far is this from Mrs. Eddy's hope—indeed, firm conviction—that the orthodox churches would one day so approximate the understanding of Christian Science that they would heal by its means!

Chapter XIV

THE FIRST FEW YEARS AFTER MRS. EDDY'S DEATH

THESE FEW YEARS were years of remarkable unity, and it was achieved in this way. The wave of sympathy which went out at first to the Board of Directors in their difficult task of holding the fort and finding the *modus vivendi* for the whole movement gradually, almost imperceptibly, merged into a tendency to acquiesce in the position that that loyalty to Mrs. Eddy and her writings which had been made to an ever-increasing extent the prerequisite of a Christian Scientist might be and should be transferred to the Board of Directors.

It is very essential, it seems to me, that some attempt should be made to understand the quality of this loyalty and what it involved. The Board of Directors seem to have been careful from the first—theoretically, at any rate—not to claim any other position than that of stewards, bonded in a great purpose to maintain for their own and future generations the Christian Science movement as it obtained on the 3d of December, 1910, the day of Mrs. Eddy's death.

The movement had, however, for years been accustomed to a leader. And while Christian Scientists had everywhere outwardly acquiesced in that leader's insistence day by day that they work out their own salvation, yet her passing quickly revealed how little affected by all she had done and

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said was the human mind's demand for a human authority, a visible and tangible final court of appeal to which recourse could be had in time of doubt.

During the first few months of emotional upheaval and exaltation, the memory was all-sufficient. The people stood waiting, "looking up into heaven." It was not, however, long before the messages of loyalty which used to be sent to Mrs. Eddy were being sent to the Board of Directors, and some expression of this loyalty began to be the aim of thousands, whether it found its way through a testimony at the usual Wednesday evening meeting or through a personal letter or through a donation to some special fund.

If any Christian Scientist had been asked about it, he would have defined the position of the Board of Directors correctly. But, since the world began, such a position as the Board of Directors assumed has never been successfully maintained. The mind which declares "Nay, but we will have a king to rule over us," has always fallen the victim to its own demands. The moment the "vicar" appears, the vision of the Christ inevitably grows dim.

Mrs. Eddy knew this. As the years passed, she strove more and more to efface herself. Step by step, she caused to be dropped everything that could make for her exaltation. The annual pilgrimage to her home at Concord; the Communion seasons of the Mother Church; the sending of gifts; the observing of anniversaries; were all, one by one, dropped. One of her last acts was to direct the closing of the little suite in the original Mother Church which had

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been especially provided in the building of the structure for her use.¹

In spite of all Mrs. Eddy could do, however, her passing revealed how strong, still, was that demand for a king in the thoughts of her followers. It is true that the idea of a personal successor was never countenanced for a moment; but, in the rapid transition from the abstract leadership of a code of laws to the very concrete leadership of the body claiming the right to interpret the laws, it was inevitable that the interpreting body should, gradually, first be accorded, and later claim not only the kingdom, but the power and the glory also.

The members of this body were willing at all times to wash the beggars' feet; but their word was law, not only within the Vatican garden, but to the uttermost bounds of the Christian Science Field, and their persons and their deeds gradually came to be surrounded with a glamour of wisdom and holiness such as they could not have escaped had they wished to do so.

All this may seem to be ungenerous, but it needs to be remembered that our concern is with a system and, most emphatically, not with persons. On the concept of their position, early adopted, by the Christian Science Board of Directors and acquiesced in by Christian Scientists, no other outcome was possible than that which has, in fact, resulted. The Board of Directors *had* to make themselves

¹"There is nothing in this room now of any special interest. 'Let the dead bury their dead,' and the spiritual have all place and power."—Mis., p. 353.

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supreme in the movement or else retrace their steps, and this, very quickly, it would have been impossible for them to do, even if they had so desired.

The first questionings as to the supremacy of the Board of Directors came from the Christian Science Publishing Society. As has been seen, the Christian Science Publishing Society, a very large organization doing business running into several million dollars a year, operated under a Deed of Trust granted by Mrs. Eddy in the year 1898. It was and is still, theoretically, quite a distinct organization from the Church. If the Church were to be abolished tomorrow, no activity of the Society would necessarily be affected.

Mrs. Eddy had made provision for the continued publication of all necessary Christian Science literature through the Publishing Society under a Deed of Trust, secured under the laws of Massachusetts. It is interesting to note, in passing, that she appears to have rather gone out of her way to avoid giving any legal *permanence* to her Church, but, on the other hand, *did provide legally for the contingency of its disbandment*. "Whenever said Directors," declares the Deed of 1892, conveying the land for the church edifice, "shall determine that it is inexpedient to maintain preaching, reading, or speaking in said Church in accordance with the terms of this deed, they are authorized and required to reconvey forthwith said lot of land with the building thereon to Mary Baker G. Eddy, her heirs and assigns forever by a proper deed of conveyance."¹ The Christian Sci-

¹ Manual, p. 133.

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ence Church, moreover, has never been incorporated, and in order legally to transfer the land upon which the Mother Church now stands, without incorporating, Mrs. Eddy had to invoke a method little used in Massachusetts in connection with such matters.

But to return to the Publishing Society. Out and beyond the legal requirements of the Deed of Trust under which it operated, requirements which on appeal could have been enforced by order of the Court, was the Manual, some of the provisions of which seem on the surface to conflict with the provisions of the Deed of Trust. Thus, to take one specific instance, while the Deed of Trust declared that the Trustees of the Publishing Society were to issue everything they did issue on their own responsibility, the Manual seems to give the Board of Directors a kind of general supervision. Thus, speaking of the Christian Science periodicals, Article VIII, Section 14, of the By-Laws or Manual declares that it shall be "the duty of the Directors to see that these periodicals are ably edited and kept abreast of the times."¹

So long as the two boards—the Trustees of the Publishing Society and the Board of Directors of the Church—were working together on the basis of harmonious consultation, as they apparently found no difficulty in doing during Mrs. Eddy's lifetime, all was well; but the moment differences arose, and the basis of *rights*, rather than the basis of *unanimity*, became the object of search, all began to go wrong.

¹ Manual, p. 44.

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The Trustees were in a particularly difficult position. Acting under the most specific terms of a Deed of Trust which they were *under oath to carry out*, they could not, without being faithless to their word and their high office, admit an interpretation at variance with their trust. The Deed of Trust declared specifically they were to act on their own responsibility; whereas the Manual seemed to confer on the Board of Directors a general supervision; and the Board of Directors, almost unconsciously, acquiescing in and, later, claiming the position of supreme leadership, found themselves more and more under the necessity of establishing their position beyond all doubt.

So long as everything could go forward along "predestinate ways" and no new influence arose to question the settled course, whatever it might be, any open canvassing of the issue as between the Trustees and the Directors was avoided. In a rapidly growing and expanding movement, however, such a state of things could not continue indefinitely. Sooner or later some adherent in some distant part of the Field was bound to achieve such recognition as to render inevitable his summons to Boston to fill the important position as member of one of these two Boards. He would come there entirely unfettered by those unwritten customs and traditions which very quickly establish themselves in any movement, and if he were a man of any vision he would be likely to cause trouble.

This is exactly what happened.

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Nowhere in the United States has Christian Science made such rapid strides as on the Pacific Coast, and in the early days there the movement seems to have developed a very interesting independence and self-confidence which appealed very strongly to Mrs. Eddy.¹

It was from the Pacific Coast—from San Jose, in California—that there came the first “new broom,” in the best sense of the phrase. In 1912 Herbert W. Eustace, who for many years had been established as a teacher of Christian Science in San Jose, was summoned to Boston to fill a vacant place on the Board of Trustees of the Publishing House. Mr. Eustace seems to have taken to Boston a concept of Christian Science and of the way in which it could express itself in organization such as must have been very disturbing to the nice adjustments of those who saw, or were at any rate convinced that they saw, that certain things should not be because they simply “were not done.”

Inevitably, in seeking to come to an understanding of the rights of anything, Mr. Eustace did not have recourse to “tradition,” but to first principles. Indeed, he appears to have been very largely ignorant of tradition. He had never talked to Mrs. Eddy and, although eagerly desirous of being found in line with recognized practice, he had no special reverence for it. If actual business called him to

¹ Thus writing to such distant followers as far back as 1888, I find Mrs. Eddy saying: “You . . . who are absent from me, and have shared less of my labors than many others, seem stronger to resist temptation than some of those who have had ‘line upon line and precept upon precept.’”—“Miscellaneous Writings,” p. 278.

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Boston, he would go; but he seems to have entertained a special dislike for the "pilgrimage" idea which figured, and still figures, so largely in the lives of so many Christian Scientists.¹

Mr. Eustace was appointed Trustee in 1912, and almost immediately the trouble began. Without any preliminary offense, the Directors, already for eighteen months established in the conviction that they, "under Mrs. Eddy and the Manual," were the supreme authority, felt the attack on this position which Mr. Eustace's attitude involved. They had apparently paid very little attention to the Deed of Trust. Mr. Eustace had come across the continent with a copy of it in his pocket, prepared to regard it as the supreme guide and authority in his future work. It was Mrs. Eddy's Deed of Trust. It was authoritative to him because it represented Mrs. Eddy's purpose, and it was inviolate because of its legal sanction.

The Board of Directors quickly realized that Mr. Eustace was not acquiescing in the position they had finally assumed. It was not that he openly told them so, but that he was quite clearly unaware of the fact that there was such a position. It was evident that occasion would have to be

¹ Mrs. Eddy, however, seems to have held Mr. Eustace, with her other far Western followers, in some esteem, for, writing in reply to a letter from the San Jose Church signed by Mr. Eustace, Mrs. Eddy, referring to these "far Western students," says: "Comparing such students with those whose words are but the substitutes for works, we learn that the translucent atmosphere of the former must illuminate the midnight of the latter, else Christian Science will disappear from among mortals."—*Christian Science Sentinel*, December 23, 1905.

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sought to bring the matter to an issue. To this determination is traceable all that followed.

The final trial of strength was long delayed. It was in 1912, as we have seen, that Eustace was appointed to the Board of Trustees and the first murmurings of the coming storm were heard. It was not until 1919 that the Board of Directors, having sought by every other means to secure the submission of the Trustees, played their last card and exercised the right they claimed to be theirs, namely, that of declaring a vacancy in the Board of Trustees. They demanded the removal of the most recent appointee, Mr. Lamont Rowlands.

This act of the Directors, as was subsequently shown, was intended to be preliminary to the removal of the entire Board. Judge Frederic Dodge, before whom as Master the great lawsuit which followed was heard, declared in his report to the Supreme Court that such was evidently the course decided upon. Mr. Rowlands was selected for removal because, according to subsequent admission by one of the members of the Board of Directors, he had "fewer friends" than either of his colleagues, and thus his removal might be expected to result in a minimum of disturbance.¹

¹ "In adopting the resolution, the defendants (the Directors) were acting in pursuance of a plan, as alleged in par. 16 of the Bill, to bring about the retirement of all the plaintiffs from their trusteeships and to install in their places trustees who would admit the Directors' final authority and manage the trust in subjection thereto. This result was to be obtained by making the anticipated refusal by the plaintiffs Eustace and Ogden to appoint a successor to Rowlands, and a successor accepted by the Directors, ground for their removal also.

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Be all this as it may, the long drawn out controversy had at last been brought to an issue. The story, thenceforward, unfolds rapidly.

Carlisle says somewhere that the biography of anyone would be interesting to everyone if faithfully recorded. The same is true of almost any event or series of events which intimately affects the lives and emotions of a large number of people. To the ordinary outsider the great controversy in the Christian Science movement which had its beginnings shortly after Mrs. Eddy's death, and gathered volume year by year till it culminated in one of the greatest lawsuits of the century, may, at first sight, appear incapable of holding any interest for him. He is apt to dismiss it as just another religious row.

So, indeed, would I myself have dismissed it had it not been for some deep initial interest in the great questions involved. But I would have been mistaken. After as care-

"A motion by the defendant Dittmore, at a Board meeting on Feb. 25, 1919, to remove all three plaintiffs at once, for having 'followed for many months a course of action exceedingly detrimental to the cause of Christian Science,' the removal to be followed by such legal steps as the Board should be advised were necessary to confirm the proper appointment of their successors, had been rejected by the votes of the defendants Dickey, Merritt, and Rathvon.

"Rowlands' selection for removal was determined upon by them and by the defendant Neal, because he had been the last appointed of the three Trustees, because he had no pupils in Christian Science, as had his cotrustees, and because he had not so many friends who might be disturbed by his removal as they had. The defendants who voted to remove him may fairly be said to have been induced thereto rather by their purpose to carry the above plan of action into effect than by any of the reasons they recited in their resolution. The existence of such a plan and purpose on their part was admitted in argument."—"The Report of the Master" (Judge Frederic Dodge), Par. 48.

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ful a study as I could make of all the material available, involving literally thousands of columns of court proceedings, letters, memoranda, and newspaper clippings, I am satisfied that the great controversy in the Christian Science movement which began when Herbert W. Eustace sped east across the continent with Mrs. Eddy's Deed of Trust in his pocket, in the fall of 1912, and reached a climax when he and his colleagues, after a lawsuit lasting three years, went down to apparent defeat in the Massachusetts Supreme Court in 1921, is *a matter of first importance in the religious history of the world. Nothing comparable to it has taken place since the Reformation.*

The questions raised by Eustace and his colleagues were, as far as I have been able to apprehend them, in a nutshell these:

(1) Is not the only ultimate effective leadership the leadership of Principle interpreted on the basis of individual conscience?

(2) So long as organization is deemed necessary, should it not be always on the basis of *proof* as the supreme and only authority, on the recognition of the fact that, as in the science of mathematics, so in the science of life, there is and can be only one correct answer to every problem, and Principle—in other words, *the ascertained fact* must declare it or else it cannot be declared? Are not majority *opinions* as clearly irrelevant here as in mathematics?

(3) Is it not the clear teaching of history that whenever any person or group of persons have claimed the right to

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decide in what manner anybody else shall think, enforcing their decisions either by force or moral pressure, they have inevitably arrogated to themselves a power and a glory to which they hold no title, and to that extent have impaired the vision of all who submitted to this condition? ¹

The stand taken by the Trustees of the Publishing Society in 1919, when the matter was finally taken into the courts, was that it is possible for a great religious movement, claiming to be scientific, to maintain itself, to solve its problems, to grow and prosper, without any titular head or deciding authority other than an understanding of its Principle so exact and scientific that, like the science of mathematics, *it will maintain itself*.²

¹ The position taken up by the Trustees is very clearly elucidated in a letter written by them to the Board of Directors on September 30, 1918, or six months before the Bill in Equity was actually filed. This letter was read into the record during the court proceedings and will be found in full in Appendix VI.

² If it be contended that such a demand is impracticable, and that a deciding authority or majority is indispensable, reference may be made to the Council of the League of Nations, where the majority does *not* rule, but where, under the covenant, all decisions are required to be *unanimous*. This provision rests, of course, on this same scientific basis that there is only one correct answer to any problem, that it exists in Principle, and that it is the business of the Council to find it. Referring to the operation of this provision and the remarkable extent to which its possibility has been proved, Aristide Briand, in 1926, addressing the Seventh Assembly of the League, declared:

"I have often arrived in Geneva or in some other town where the Council of the League was sitting, with the helpless feeling of being at grips with problems impossible of solution and confronted with the comments of the Press and of politicians which sometimes serve to render them more obscure. On such occasions I have often said to myself that we should separate without coming to an agreement or finding a solution. But a solution has always been found because, directly we were seated opposite one another, under the safeguard of the Cov-

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The Trustees seem to have maintained that Mrs. Eddy, who in the closing years of her life had been steadily withdrawing from all personal leadership, had so devised matters with her legal Deed of Trust lying side by side with a set of non-legal spiritual injunctions called the Manual that the great movement could go on, as she had planned it, by the two authorities, each endowed with overlapping powers, being determined to work side by side in demonstration; to wrestle with every problem all night if necessary, until the breaking of the day, until the solution appeared, and not let go of the "angel" until they had received its blessing—in other words, saw the way clearly.

Mr. Eustace maintained, in his testimony before the Court, that if the Board of Trustees was subordinated to the Board of Directors, all development towards this ultimately demanded position of allegiance to Principle alone—this "answer of a good conscience"—would necessarily cease, and the tendency would inevitably be for the Board of

enanted, infected by the spirit of the place, ennobled in one another's eyes by our great purpose, realizing the moral responsibility which weighed upon us not only toward our individual nations but the whole world, we readjusted our minds, we made a supreme effort, and at the most critical moment, just when a solution appeared to be escaping us forever, we were able, by a kind of miracle which I will not attempt to explain, to reach an agreement, to the amazement of all and particularly of those who perhaps had not desired the success of our endeavors."

It is perhaps an interesting coincidence that at the very time this demand—implicitly made by Mrs. Eddy in her trust settlements—was being denied by the Christian Science Board of Directors in Boston as possible of attainment, it was being written into the Covenant of the League of Nations by the Peace Conference in Paris as an explicit requirement.

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Directors to assume the position of supreme authority and steadily to extend the borders of this authority. This is, of course, exactly what has happened. *The Christian Science Monitor*, the control of which was legally vested by Mrs. Eddy in the Trustees through her Trust Deed, carries on its editorial page, today, the following announcement: "The Editorial Board as constituted by The Christian Science Board of Directors for *The Christian Science Monitor* is composed of Mr., Contributing Editor; Mr., Executive Editor; Mr., Manager of The Christian Science Publishing Society, and Mr., Chief Editorial Writer. This Monitor Editorial Board shall consider and determine all questions within the Editorial Department of *The Christian Science Monitor*, and also carry out *the stated policy of The Christian Science Board of Directors* relative to the entire newspaper."

The italics are mine. Thus it would seem clear that the Trustees have surrendered all their rights under the Deed of Trust and that the Directors are in supreme control.

Chapter XV

THE GREAT LAWSUIT

TO COME BY any just estimate of the drama and importance of this great case, probably one of the most important—certainly one of the most dramatic—that has ever come up for judgment in the courts of the United States, it is necessary to realize the deeply vital nature, to great numbers of people, of the issues involved. The issues of Christian Science have this difference over many other issues for those really interested, that it is literally a life-or-death matter. Christian Science—there is no use gainsaying it—enters into every moment of the lives of its adherents and the keynote of its teaching is *unity*. The way in which this unity was achieved in the circumstances under consideration has already been shown. In the vast majority of cases the Board of Directors was enthroned as the final authority, and all the so-called loyalty and implicit obedience which used to be accorded Mrs. Eddy, often to her sorrow in her lifetime, was transferred on her death to that Board. Loyalty to the Board of Directors was elevated to a point where it became the outstanding symbol of unity.

When, therefore, the Board of Trustees of the Christian Science Publishing Society finally, on the 25th of March, 1919, filed their Bill in Equity in the Supreme Court of Massachusetts, praying the protection of the Court in the exercise of their Trust from interference by the Board of

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Directors, and secured from the Court a temporary injunction to that end, the first reaction of the Field was one of horror and dismay. The attack on the Board of Directors was bad enough. The inference to be drawn from it was worse. Vast numbers of Christian Scientists had come, in spite of themselves and their sober better judgment, to regard Boston as some holy city, and everyone in any way connected with the work at "Headquarters" as in some way superior and blessed. Harmony, complete and undisturbed, was the imagined, always prevailing condition at Boston, and loyalty to the Board of Directors, and again loyalty, was the earnestly demanded and cheerfully accorded status.

Into the midst of this settled calm, out of a blue sky came the thunderbolt of the Bill in Equity. It literally carried consternation into the midst of hundreds and thousands of lives throughout the world.

The movement was swept, without warning, by a sense of failure so poignant as to be intolerable. If the authorities in Boston, under the shadow of the Mother Church, with all the prayers of all the Field their daily protection, could not achieve unity—who then could be saved?

I have said the situation was intolerable, and I use the word advisedly and literally. It was so intolerable that, with most Christian Scientists, the way was chosen which afforded an *immediate solution*. There could be no delay; there could be no moment when "authority" could be in doubt, when there could be any question of sides. And so, while, as subsequent events showed, there was in every

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church throughout the world a certain number who refused to decide at once, the majority of Christian Scientists did so decide and, as in the case of any war throughout the history of the world, they began to heap upon the head of "the enemy" every manner of reproach in the broadest sense of the word. The more extreme the attitude, the more perfect it was held to be. The man who could say that he had thrown the Bill in Equity into the wastebasket without reading it, and that he never intended to read it and hoped others would follow his example, held himself, and was held by his followers, in high esteem.

Both sides had retained distinguished counsel, but the Trustees had evidently determined that they would secure the most eminent possible. They retained Charles Evans Hughes, the present Chief Justice, as their leading counsel, with Silas H. Strawn, Sherman L. Whipple, and Lothrop Withington as his associates.

Leading counsel for the Directors was John L. Bates, a former Governor of Massachusetts, with Clifford P. Smith, The Christian Science Committee on Publication, Leon M. Abbott, and Edwin Krautoff as his associates.

Viewing the whole matter as I have endeavored to do from the standpoint of judicial detachment, two facts seem to stand out with special significance: first, that in contrast to the situation on the other side, none of the counsel employed by the Trustees was a Christian Scientist;¹ and, sec-

¹ Among the counsel for the Directors, Clifford P. Smith, Leon M. Abbott, and Edwin Krautoff were prominent Christian Scientists.

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ond, that in spite of this fact, before the long trial was over the counsel for the Trustees, one and all, displayed in their speeches and in their whole attitude in court an admiration and respect for the character, wisdom, and high prophetic vision of Mrs. Eddy which were evidently quite unfeigned.

Whether or not Mr. Justice Hughes at the beginning of the great litigation, in 1919, realized the full significance of Mrs. Eddy's "settlement," as he undoubtedly did three years later in his historic closing argument, it is, of course, impossible to say; but I have long felt that it was not without significance that Mrs. Eddy, who deliberately avoided "law" in the establishment of her Church and appealed to it in the establishment of her Publishing House, should have found, twenty years later, one of the greatest legal minds in her country understanding her so fully where the majority of her followers apparently failed.

Broadly speaking, the Bill in Equity¹ maintained this thesis. It maintained that Mrs. Eddy, recognizing the inherent tendency of the human mind towards domination, towards the concentration of decisive power in the hands of one or more individuals, determined to offset this tendency so far as she possibly could. To this end she established in the Christian Science movement two separate and

¹ The full text of the Bill in Equity will be found in Appendix VII. It is thus included for the reason that the Master's decision in its favor was finally sustained by the Supreme Court of Massachusetts on all matters of *fact*, the Court only differing from the Master on his interpretation of law. The Bill in Equity therefore gives a just survey of the situation, and a study of its text will be found interesting by any one desiring to consider the matter more in detail.

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distinct authorities. If she had intended that there should be only one, nothing would have been easier than so to arrange it. The Board of Directors, so-called, had been established in 1892. In 1898, when the growing activities of her Publishing House rendered reorganization imperative, nothing could have been more simple than for her to have evolved a situation precisely as it obtains today, wherein the Board of Directors are the supreme authority and the Trustees of the Publishing Society simply the delegates of this authority.

If this had been what she designed and wished, its attainment, beyond all question, would have been most simple. If this were really what she designed and wished, then the method she actually adopted to attain her end was not only ill-advised but positively perverse. With a "supreme authority" already in existence some six years or more—for the contention of the Directors was and is that under Mrs. Eddy they were supreme from the first—Mrs. Eddy deliberately went out of her way to create another authority, to establish it by law as a "perpetual and irrevocable Trust and confidence,"¹ and to stipulate that its members should carry on the business of the Trust strictly "upon their own responsibility," "employ all the help necessary," "discharge the same in their discretion," and be alone responsible for "all pamphlets, tracts, and other literature pertaining to

¹ As indicating clearly enough, I think, that Mrs. Eddy well knew what she was doing and that these words were not a mere legal form, the significance of which escaped her, the photographic copy of the Deed of Trust which appears in the court exhibit shows these words underscored.

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said business, using their best judgment as to the means of preparing and issuing the same." In brief, everything about this Deed of Trust, its wording, its underscoring, its interlineations, go to show that the donor, Mrs. Eddy, was desirous of making it as absolute and final as she possibly could and to constitute the Trustees as absolute in their own well-described and circumscribed field as they possibly could be made.

Such was the contention of the Bill in Equity.

Over against the Deed of Trust, however, was, as we have seen, the Manual—and here the human mind, ever seeking to discover some final *human* authority, uneasy and unhappy without some vicar to interpret the Christ, was puzzled to discover an apparent conflict.

The Trust Deed said that the Trustees, *alone*, were responsible for the literature they issued; the Manual declared that one of the duties of the Board of Directors was to see that this same literature was "ably edited and kept abreast of the times."

The Directors maintained that this declaration showed clearly that they were the final authority; the Trustees, in the Bill in Equity, replied that really it showed nothing of the kind, but merely that the Board of Directors, working in harmony and good will with the Board of Trustees, were obligated to draw the attention of the Board of Trustees to anything that appeared to them as less than the best, and that the Board of Trustees should and would take it in good part, be grateful for it, and profit by it.

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In other words, the Bill in Equity maintained that both Boards on the same basis and in the same spirit, as has since been demonstrated as possible by the Council of the League of Nations, should insist on *unanimous action* every time, recognizing the Lord as king, truth as supreme and final and *ascertainable* in every instance.

Charles Evans Hughes' summing up of the matter in his final argument before the Supreme Court of Massachusetts endorsed this view and carried it to its logical conclusion. Referring to the apparent conflict between the Manual and the Deed of Trust, Mr. Hughes declared:

"Mrs. Eddy was acting under the law of the land, not attempting to thwart the law of the land. She acted, of course, in accordance with the advice given her, but she declared this Trust under the law. The true harmony for this Church of Christian Science is by studying the teachings of Mrs. Eddy, conforming themselves to the truth which the members of the Church believed had been revealed to her, and then, by seeking to act together in their various responsibilities, to have that unity which will promote the cause to which she was devoted.

"The unity which these gentlemen wish, the unity of despotic power, the control absolutely of this entire government of Christian Science in the Church and its publications and everywhere else—that is the unity which might very well destroy the very faith or the organization for the propagation of the faith to which they profess to be devoted."

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The issue was thus, as may be seen, a fundamental one, an issue in democratic government so far ahead of its time that only very few at that time, a decade or more ago, could grasp at all. Mr. Justice Hughes and his associates evidently saw it clearly; the Master in the Supreme Court before whom the great issue slowly unfolded itself, day after day, and month after month, saw it clearly also. But it so completely puzzled some members of the Supreme Court of Massachusetts that in its presence in the end they threw up their hands in despair.

But I am anticipating my record, and so to return to the Bill in Equity and to that June day in 1919, when the matter first came up before the Supreme Judicial Court of Massachusetts in Boston.

Chapter XVI

THE MASTER'S HEARING AND FINDINGS

ON THE THIRD OF JUNE, 1919, the Bill in Equity had been in the hands of the Christian Science movement for nearly three months. During those three months, feeling had been running high and the great war—it can be described as no less—had spread literally to the ends of the earth. Exactly the same alignments or rather realignments, to be found in Boston and New England were to be found everywhere throughout the world wherever a Christian Science Church or Society was established.

In practically every instance, the adherents of the Trustees constituted only a very small minority and in many cases, I am satisfied on investigation, the position of these adherents was rendered very difficult, and in not a few cases cruelly bitter. The lust of religious persecution, that strange perverse passion of the unregenerate human mind which would slay and at the same time persuade itself that it was doing God's service, seems to have been let loose.

Expressed very often in the euphemy of a new tongue, the condemnation of those who adhered to the Trustees was as emphatic as it was utterly unlimited, while the demand for expressions of loyalty to the Board of Directors was insistent and unequivocal.¹

¹ Virgil O. Strickler, C.S.B., a well-known Christian Science lecturer, who at the commencement of the case had been one of the bitterest opponents of the

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The first Monday in June is the day set aside for the annual meeting of the Mother Church in Boston. During Mrs. Eddy's lifetime, and for several years afterwards, the Board of Directors were obliged to discourage the annual pilgrimage to Boston from all parts of the world, for which this meeting was made the occasion; but, in spite of everything that could be done, very many more still travel to Boston than the Mother Church, although built to seat some five thousand, can accommodate. Boston, about this time, is full of visiting Christian Scientists. Hotels, restaurants, especially those in the neighborhood of the Mother Church, look forward to and make generous provision for the an-

Trustees, later entered vigorous protest against the "spirit of domination" displayed by the Board of Directors and its adherents. In an open letter to the members of the Mother Church issued in June, 1921, Mr. Strickler says in part:

"For two years and more some of us have had a growing conviction that a spirit of domination existed in the Board of Directors and that they were seeking to acquire an autocratic control over the Christian Science organization and its property that was entirely at variance with the expressed wishes of Mrs. Eddy. The conviction has been strengthened by successive acts of the Directors, until today there can no longer be the slightest doubt that they are seeking, by every means at their command, to acquire for themselves a domination over the Christian Science movement that is almost unbelievable, and that they intend, unless restrained, to attempt to deprive all members of the right to serve in the organization who are not entirely obedient to their personal will In all churches where the adherents of the Directors are in the majority, those who hold positions, including readers, librarians, prison workers, ushers, and Sunday School teachers are dismissed and branded as disloyal Christian Scientists unless they subscribe. It makes no difference how good a Practitioner one may be, he is not even allowed to be an usher unless he approves. . . ."

While this statement is clearly somewhat untempered, there can be no doubt that it represents accurately enough the situation throughout the Christian Science Field, especially in the latter phases of the controversy.

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nual influx; while stores all over the city regard it as one of the annual windfalls in business.

As it always is, so it was in the June of 1919. Boston was filled full, fuller than ever. But this year there was a noticeable difference. Whereas, in years past, the great Christian Science Publishing House, which parallels the Church along the whole length of St. Paul's Street, had been the center of gravity for the visiting crowds, this year the number of visitors at the Publishing House was, comparatively speaking, reduced to a mere handful. Some few there were, of course, not only from among those who ranged themselves with the Trustees, but from among those who disagreed with them but had not yet succumbed to that bitterness which was to characterize the later phases of the struggle.

In the June of 1919, the Publishing House was a place for fearful visitation rather than happy foregathering, and there and then was set up that strange cleavage which constituted St. Paul's Street, Boston, a veritable No Man's Land on the main front. Across this No Man's Land during all the three years, but especially at first, was a constant desertion to "the enemy" from the Trustees' stronghold. Those that remained faithful to the end and braved the contumely and ostracism which they knew defeat must bring were comparatively few.¹

¹ A statement published early in 1920 by an organization known as the "Employment and Aid Committee" gives the names of 121 employees who at that date, March 20, had either resigned or been dismissed. To this statement is appended a note which states, "Many more employees of the Publishing House

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The day before the opening of the great lawsuit, namely, Monday, June 2, was the day of the annual meeting. The air was electric, for added to the fact that the great case was really to get under way next day was the further enormity, from the point of view of those who opposed the Trustees, that the Trustees, through their counsel, had sued the Directors for contempt of court, charging that they had already violated the injunction in that they were using their influence and authority to line up the Field on their side and to damage the business of the plaintiffs.

It was the movement's first taste of real war; war that was no respecter of persons; and when next day "loyal Christian Scientists" saw these men so long surrounded with special reverence, haled into court, examined, cross-examined, reëxamined, found guilty, and finally mulcted in fines ranging from fifty to one hundred dollars each, with the only alternative a term in jail, the mental readjustment which was called for from the movement must have been stupendous.

By mutual agreement between the counsel for the Directors and the counsel for the Trustees, *The Christian Science Monitor* undertook to publish the entire court proceedings each day, a complete stenographic report without note or comment, and this agreement was loyally adhered to by the Trustees.

It was a tremendous task, and one that has never before or since been undertaken by any newspaper. A full day's

have resigned or have been dismissed since this letter was prepared who have not had an opportunity to subscribe their names thereto."

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proceedings involved the reporting and transcription, setting up and printing, with the greatest possible accuracy, anything from six to eight newspaper pages between the hour of the court's adjournment at four o'clock and twelve o'clock midnight.

As a consequence of this decision of opposing counsel, the news went out from Boston each day like an ever-widening ring from a stone cast into a pool. Today it was in Boston and New York; tomorrow it was in Chicago; the next day, in Denver; the next day, on the Pacific Coast. Three days more and it was in London; three weeks more and it was in Australia.

The great news agencies, in view of the action of the *Monitor*, did little more than send out the briefest summaries of the day's proceedings, just enough to keep the various centers on the *qui vive* until two, three, four, ten days, three weeks later should come the full report of the *Monitor*.

As the first week in June gives way to the second, the weather in Boston is likely to grow hot. The atmosphere develops suddenly that even, velvet warmth so acceptable at first but presaging the "wrath to come" later on. The year 1919 was no exception to the general rule. When the court finally assembled in the austere, somewhat gloomy building in Pembroke Place, it was hot on the streets without and still hotter in the crowded courtroom. Judge Frederic Dodge, appointed by the Supreme Court as the Master before whom the case should be heard, occupied the bench;

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while the counsel for either side, with their assistants and clerks, stenographers and messengers, grouped themselves around tables in front of the rail. The body of the court was filled to overflowing; Christian Scientists from all over the world had taken up their stand in Pembroke Place hours before the court assembled. Within a few minutes of the doors' being opened, the courtroom was filled.

The first day of the case was purely preliminary, and the next day its course was interrupted by the contempt proceedings which occupied the attention of the Court for five days and resulted, as has been seen, in a decision against the Directors. It was not until June the eleventh that the hearing of the main case was resumed.

Thereafter, for thirty-four days, spreading through June, July, August, and September, was unfolded through countless different ways an elaborate judicial process which was quickly seen to envisage not merely a question of authority between two conflicting powers, but the much deeper question as to whether the world was yet ready to recognize the possibility of government by Principle, by *ascertained fact* as a last resort, rather than by persons or majorities.

To me, as I have read the vast record with its voluminous correspondence; its historic documents; its books; declarations and sworn affidavits; the mental struggle of the race toward a higher plane of thought and government which it represents has always seemed remarkable. For it needs to be remembered that here was no hole-in-the-corner business but, in the last analysis, an open debate between some of the

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greatest minds in the country as to whether the ideal of individual self-government, upon which the whole history of America rests, could or could not, at this present day and age, "move on to perfection" in the recognition of government by Principle. Charles Evans Hughes and his associates believed that it could and should. The Supreme Court of Massachusetts in the end held otherwise. But that is to anticipate.

Finally, on September 12, the case rested; the Master took the record under advisement and, as far as the Court was concerned, nothing more was to do until the middle of the following February, when after months of careful judgment the Master's decision was formulated and finally handed down.

This decision proved to be in favor of the Trustees, both in fact and in law.

It occupies some sixty-eight pages of closely printed matter and is generally regarded in legal circles as a very notable and historic document. In his final summing up of the matter, the Master put the great issue at stake with remarkable lucidity:

"Close alliance and complete accord," he declared, "between the Board of Directors controlling the Church, as it has since 1901, and the Publishing Society Trustees, are obviously necessary to the success either of the Church or of said Trustees in that part of the work of promoting and extending Mrs. Eddy's doctrine for which each body was established and now exists.

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“Without the Publishing Society’s activities the Church would want adequate means of ready access to the widely disbursed believers in its teachings beyond its immediate congregation or membership, or to the general public among which it seeks to spread its teachings. Without the Church’s support and alliance, the literature issued by the Publishing Society would lose that character which recommends it to the great body of its readers.

“But that the necessary coöperation between the above two directing bodies is impossible unless the Publishing Society Trustees are subjected to the supervision and final authority of the Directors, does not so plainly appear as to require the conclusion that Mrs. Eddy must have intended such subjection when she established the Trust. Had she then intended it there would have been provisions in the deed of 1898, establishing it in express and unmistakable terms; it is hardly supposable that instead of such provision, the deed should have made Trustees subject only to her supervision, as it does in paragraph 3. Neither in the terms of the Deed nor in the subsequent by-laws, do I find anything which makes it unreasonable to suppose that she apprehended no such danger of dissensions between two Boards, both composed of firm, loyal, and consistent believers in her doctrines as would require the express subordination of one to the other, in order to secure the necessary coöperation between them. . . .

“As the result of the foregoing findings, I find that Rowlands’ removal was not lawfully effected by the above reso-

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lution adopted on March 17, 1919; and that he is still a Trustee under Mrs. Eddy's deed of January 25, 1898, notwithstanding said resolution."

It would not be, I think, an exaggeration to say that the effect of this decision upon the Christian Science movement, a decision which endorsed the position taken up by the Trustees in every particular and denied final authority to the Board of Directors, was at first one of bewilderment. It was entirely unexpected. The bewilderment, however, proved to be only a very passing phase. It was quickly followed by a reaction distinctly favorable to the Directors. Nothing, indeed, it may be ventured, could have been better calculated finally to render axiomatic the carefully fostered doctrine that loyalty to the Directors was the first essential in the duties of a Christian Scientist.

In the course of the hearing before the Master many facts had been brought to light in regard to the conduct of the Board which could not on the most charitable basis be described as creditable. Had the Master's decision been in favor of the Directors, it is reasonable to assume that sooner or later these facts would have been traversed anew. As it was, they were buried utterly and finally in the tremendous rally and preparation for renewed attack which at once got under way on all sides.

The Master's findings were handed down on February 20, 1920. On March 6, the Board of Directors sent out a circular letter to all the members of the Mother Church which runs in part as follows:

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"In the suit brought by the Trustees of the Christian Science Publishing Society against the Directors of the Mother Church, the Master has now filed a report of his findings and conclusions. Much of the report is unfavorable, but it is not a final decision; it is subject to review by the Supreme Judicial Court of Massachusetts, first by a single justice hereof, and later by the full court of five justices. At least some months are likely to elapse before their final decision can be obtained."

The situation which thence onward steadily developed was, considering the really great issues at stake, an intensely dramatic one. The Christian Science Publishing Society was dependent for its resources almost entirely upon the sale of its various publications and Mrs. Eddy's writings. Such sale was confined very largely to the Christian Science Field. Had the Christian Science Field been able to boycott the Publishing House completely, they would very quickly have realized a threat which in the days before the injunction had been attributed to one of the Directors, namely, that of reducing the Publishing House to an "empty shell."

The Christian Science Field, however, could not do without certain of its literature. It had to have Mrs. Eddy's writings and it had to have the *Christian Science Quarterly*, which provides the order for the Sunday services. The rest of the literature, the *Journal*, the *Sentinel*, the *Monitor*, the Christian Science pamphlets, the German and the French *Heralds*—all these could be dropped and yet the movement could, in a large measure, go forward.

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It is true that Mrs. Eddy had left it as a binding wish and injunction that all Christian Scientists should support the literature put out by the Publishing Society, but the argument that the Publishing Society was disloyal, their literature tainted and unreliable,¹ and that to disseminate it was to disseminate false doctrine, was ready to hand. Good Christian Scientists should refuse any longer to take the literature; good Christian Science Practitioners should refuse any longer to advertise in the *Journal*; and loyal churches should do the same.

The Directors, of course, could not officially take any part in such a movement. The injunction which had now been extended forbade them doing anything to injure the business of the Plaintiffs. Their hands were tied. Neither could they substitute "authentic" and "authorized" literature for the "corrupt" and "unauthorized" literature being put out by the Publishing Society. The Court made it perfectly clear that they could not publish Christian Science literature save through the Publishing Society without violating the injunction.

However, the Court could not compel Christian Scientists to take the literature if they did not want to, and it was not long before hundreds of "leading Christian Scientists" who had been to "Headquarters" were back again in their own fields of labor and, without saying a word about

¹ There is at present a movement among the various Christian Science Reading Rooms to secure "back numbers" of this literature in order to "complete the files."

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the Directors or their wishes, were vigorously "setting an example," the significance of which could not be mistaken.

Within a very few weeks, "taking the periodicals" or not taking them, became throughout the Christian Science world a veritable test of faith as final and conclusive as ever was the few grains of incense offered to Diana. In practically every church the small remnant who supported the Trustees continued to take the periodicals; added to these was a considerable number who, while whole-heartedly disapproving the action of the Trustees, was, however, convinced that, since the literature had been founded by Mrs. Eddy, come what might they ought to continue to support it. The great mass of Christian Scientists, however, canceled their subscriptions.

Chapter XVII

THE STRUGGLE OVER THE PERIODICALS

THE PROBLEM FACING the Trustees must have been a most difficult one, and in solving it—as they did—they showed remarkable resource. In many respects the stars in their courses fought for them. The canceled subscriptions to the periodicals reduced enormously the cost of production, while for the time being their income from this source was unimpaired since they were under no obligation to return the unfilled balance of any subscription. The same applied to Practitioners' and Church advertisements.

The Field, however, meant business and meant it ruthlessly, and it was not long before this became apparent. Within a few days of the handing down of the Master's report, an organization was formed in Boston, describing itself as an "Information Committee" and composed largely of former employees of the Publishing Society. According to a bill of complaint quickly lodged in court by counsel for the Trustees, the confessed purpose of this committee was to do "those things which the Directors of the First Church of Christ, Scientist, were restrained from doing, and forbidden to do, by the order of the Court."

The defendants were alleged, in the bill of complaint, to have joined in public statement that they, not being under injunction, could and would proceed to do in behalf of the Directors things forbidden by the injunction because, by

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reason of the injunction, the Directors were unable to do such things in their own behalf. The bill went on to state that one Lewis J. Harney, for some years secretary to Clifford P. Smith, counsel for the Christian Science Board of Directors and Committee on Publication, had, on being informed of the contents of the draft report of the Master, caused to be sent out telegrams to State Committees on Publication and others urging that, in view of the adverse report of the Master, Christian Scientists might well begin to cancel their subscriptions to the periodicals. The bill further declared that the defendants publicly claimed that they were acting on the authority and with the approval of the Christian Science Board of Directors.

The Court took measures to act upon this bill and immediately issued an order extending the injunction so as to cover these activities, strictly enjoining and commanding the said respondents "and all and every person before named to desist and refrain from taking any further action intended directly or indirectly to impede or interfere with the plaintiffs."

This action on the part of the Court was, however, very far from making an end of the matter. While such an injunction ran and was effective in Massachusetts, it could not, in so far as no one under the jurisdiction of the Massachusetts courts was involved, be made to extend to other states.

As a result of this comparative immunity, it was not long before there was established in New York still another com-

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mittee styling itself the "Executive Committee of the Christian Science Delegates of New York State," and having for its professed object the dissemination to the Christian Science Field of reliable information as to the "situation in Boston."

The extent to which this committee carried its activities may be gauged by one of its bulletins,¹ which lies before me, and from which I will quote at some length. It bears the date of August 22, 1921, a date considerably over a year after the Boston Committee had been disbanded. At that time, the case had been argued before the Supreme Court Full Bench and the whole Christian Science Field was expecting the final decision to be handed down at any moment. A quotation from this bulletin will indicate more effectively than anything I could write the situation at this date and the methods adopted.

Under a subheading, "*Complete Obedience*," the bulletin reads as follows:

"It is not enough simply 'to stand.' We must first do *all* and 'having done all,' stand. James says: 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' If we condone, aid, or abet the violation of one by-law we fail to do that which, in the pending litigation, we have asked the Court to do, namely to uphold the Manual, and we thus take the first step toward its ultimate abandonment. Daniel purposed in his heart that he would

¹ "The Situation in Boston" Bulletin No. 13, published by the Executive Committee of Christian Science Delegates of New York State.

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not touch the least portion of the king's meat lest he defile himself. Whatever is not conducted legitimately, or in strict conformity with our Mother Church Manual, should not be partaken of even in the slightest degree. The keeping of the Manual intact is our only portion.

"Lot, after his warning from God to escape from Sodom to the mountain top, sought on the journey to turn aside into a nearby city, saying, 'Is it not a little one?' (Genesis xix. 20). But the Lord warned him to escape and gain the mountain, saying unto him: 'Haste thee, escape thither; for I cannot do anything till thou be come thither.' (Genesis xix. 22). Only as we travel the whole journey without deviation or compromise, even in the smallest way can we see the salvation of our God.

"While we may pause, waiting for God to show us the next step, that step, when revealed, should be taken without further hesitancy or fear. We should not turn aside into any small city or abide for a single moment in any concession to error. The valley of indecision will remain only so long as we remain in it. Mrs. Eddy says in the 'Message for 1900,' Page 8, 'Learn to obey; but learn first what obedience is.' "

The intent of all this is, of course, perfectly clear; the Field was being enjoined to boycott the literature to the uttermost.

Under another subheading, "The Flowing Tide," the bulletin went on to show how effective had been the work throughout the Field directed toward this boycotting of

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the periodicals, thus starving the Trustees into submission. The passage runs as follows:

"In spite of several recently published assertions that the tide of protest from the Field against the action of the Trustees is turning, the following statistics indicate a continuously increasing list of branch churches and practitioners who are openly standing in support of the Manual. The figures indicate the number of churches and societies and of individuals advertised in *The Christian Science Journal* in January, 1920, and in the issues of January, April, and July of this year."

	January 1920	January 1921	April 1921	July 1921
Churches	1,808	687	511	447
Practitioners	6,581	2,801	2,525	2,098

The purpose of this is, of course, again clear enough; but to return to the main thread of our story. Final arguments were made before the Supreme Court Full Bench in the November of 1920, and for a whole year thereafter both sides impatiently awaited the final decision. It was a year of almost continuous, actual or threatened, litigation. The Master's findings had severely shaken the confidence of the Field as to the outcome. As a consequence, no legal stone was left unturned and the air seems to have been filled with rumor that now this one and now that one planned to "intervene" so as to win the day for the Directors on some point of law which it was claimed had been overlooked.

The most important of these interventions was that of the Attorney-General for Massachusetts. For several rea-

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sons it was significant. It emphasized the way in which the case had grown in public importance, while the hearing of it before one of the justices of the Supreme Court seemed to reveal a very favorable disposition on the part of the Court toward the position taken up by the Trustees, thus seeming to presage, as favorable to the Trustees, the Court's final decision.

Whether there was any justification for such deduction must always remain a moot point, but it must, I think, be perfectly clear to anyone studying the record that Mr. Justice Pierce, before whom the Attorney-General's motion was heard, strongly resented the attempt which he evidently saw in the motion to confuse the issue and import into the case considerations entirely alien to the main point to be decided, namely, whether or not the Christian Science Board of Directors was the supreme governing body in the Christian Science movement and that it was Mrs. Eddy's intention, in spite of all evidence to the contrary, that it should be so.

It is difficult, too, to escape the impression that the Court, while unable to place its finger on anything *specific*, strongly resented the evidence which the whole action of the Attorney-General seemed to afford that heaven and earth were being moved by the friends of the Directors to influence the final verdict by bringing to the attention of the Court, by every devious means, considerations which were outside of the record.

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Put very briefly and very roughly, the purpose of the Attorney-General was to have the Christian Science Church declared a charitable Trust, thus bringing it under the direct jurisdiction of the Court. There were other considerations, but that was the main issue.

The motion was really based on a previous motion, brought by a private member of the Mother Church, one Mrs. Emelie B. Hulin, which had been dismissed largely for the reason that the proper person to bring such a motion was held to be the Attorney-General. The Court, however, did not like the way in which the Attorney-General brought his action when he ultimately did bring it. The Court deprecated strongly the undignified nature of the proceedings which showed the Attorney-General, the highest law officer in the state, as coming in in the character of an "honest broker" almost on something he had "overheard," instead of bringing his own case in the public interest, quite apart from all other litigants, and taking command of the situation.¹

The Attorney-General's motion was finally denied; and while this action of the Court was strongly resented throughout that part of the Field which supported the Directors, *this feeling was quickly lost in the general apprehension which the hearing engendered, that the Supreme*

¹ In stating his views on this point, Mr. Justice Pierce declared: "The Attorney-General ought to boss the job. He is not an intervener, he is the commander of the Field; he does not ask relators or anybody else what he should do, but he does it; but he does it as representing the sovereignty of the State. I do not like the idea of the Attorney-General dragging himself in here as the fifth wheel."

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*Court, at that early date, was already heading for a decision in favor of the Trustees.*¹

There can be little doubt that there was good ground for this apprehension. It is hard to read one statement made by Mr. Justice Pierce as it appears in the record without reading between the lines that, to put it very mildly, he personally was not impressed by the position taken by the Directors. The passage is worth quoting in full. It runs:

"Supposing the Court should say in this particular case to whoever writes the opinion, 'It may be the by-laws and it may be that the Manual ought to be considered in doing these things in this decision, but after all it isn't of very much consequence; the primary question here is as to whether the Board of Directors under the constituting instrument has power to remove the Trustees notwithstanding the fact that they had only half the power they had before the happening of certain events, which events they created themselves.' That is the fact in this case. The Board of Directors have made themselves—if they have this power—kings, by means of by-laws that they passed themselves when they froze out the First Members."² I am only

¹ In denying the motion, the Court declared: "It seems to me, as I have listened to this case and the arguments of counsel, coupled with the study which I have given to the Master's report, which has consisted in more than one reading, that the petition for the intervention is an attempt to raise issues in the pending case which are not germane to the decision of this case. It seems to me unwise and the motion is denied."

² The Deed of Trust calls for the joint action of the Board of Directors and the First Members of the Mother Church in any declaration of a vacancy in the Board of Trustees of the Christian Science Publishing Society. The Board of Directors

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saying it might happen; I do not say it will, because it may not."

The vast majority of Christian Scientists, however, who read this statement were filled with fear that it would; were convinced that Mr. Justice Pierce in making this statement, coupled with his further statement that he had read the Master's report not once but several times, meant that he, at any rate, was leaning dangerously toward the Trustees.

Everywhere throughout the world "loyal"¹ Christian Scientists took another brace on the situation. During this waiting period, while the case was pending in the Supreme Court and justices were presumed to be studying the record prior to hearing the final arguments, such a demonstration of opinion should be made as would leave no room for doubt in the mind of a single justice as to what the vast majority of Christian Scientists throughout the world thought about the great issues involved.

The justices of the Supreme Court of Massachusetts were as other men; they read the newspapers,² and more and had passed a by-law abolishing the First Members (at that time called Executive Members) in 1908, but claimed that any powers previously exercised by them jointly with the First Members passed to them alone.

¹ I do not use the word "loyal" thus quoted in any derogatory sense, but merely as a brief distinguishing term; to omit the inverted commas would be, of course, to "beg the question."

² Reference during the case was frequently made to the newspapers and newspaper reports. Thus Mr. Justice Pierce at the commencement of the hearing of the Attorney-General's motion, interrupting counsel's remark that an answer had been filed by the Attorney-General, says: "Let me interrupt. I read in the *Boston Post* this morning a supposed answer. Did you read it? Do you know whether it is a true copy?"

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more as time went on the newspapers discovered that anything bearing on the great case in Boston was good copy in any state in the Union. Every effort, therefore, was made by means of open letters, pamphlets, replies, and counter replies to make clear to all and sundry that the Christian Science movement stood solidly behind the Board of Directors, and that if the Supreme Court of Massachusetts was entertaining a single thought otherwise it would, before the movement was through with it, be left without excuse.

In saying so much I would have very largely failed of my purpose if I should appear to be condemning, or worse still ridiculing, a tremendous emotional movement rendered the more intense and tragic by the valiant efforts which are discernible through it all to make it *impersonal*, and predicate it upon Principle.

Such a task, however, was clearly impossible. The moment religion ceases to be a purely personal matter and a purely spiritual matter, the moment it is in the right and power of any man to judge another "in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days a shadow of things to come";¹ in that moment is the tyranny of the human mind let loose, the demand for conformity enthroned, and every avenue to fanaticism thrown open.

The methods today may not be the methods of former times; there may be no stake or gibbet or whipping post, but the condemnation is the same and the same "lust to annihi-

¹ Col. II. 16.

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late" lies behind it. "Who art thou that judgest another man's servant? to his own master he standeth or falleth."¹ These words of Paul are still for the most part unheeded.

But to return. A great mass of literature sent out about this time lies before me. It makes amazing reading. Most of it, apparently, emanated from adherents of the Directors, though occasionally a lengthy statement in opposition, like that of Virgil O. Strickler's, already quoted, found its way out into the stream. Much of it, too, emanated from individuals who, while condemning the Trustees, were opposed to the boycotting of the literature. Then there were those who wanted to supply reliable information to the Field. They would first of all send out advance leaflets by the tens of thousands, calling attention to the need of reliable information and announcing their willingness and competence to supply it if a sufficient number of Christian Scientists would subscribe to their service. One such leaflet bearing the title "Attention! Christian Scientists!" announces that the service advertised will be "comprehensive in character though concise in recital, and will state the important facts in the various suits in plain everyday English, without elaboration or any factional bias."

Meanwhile, side by side with this great national effort there went forward in every church and society throughout the world a local canvass and round-up of dissenters, the like of which has certainly never been seen in any religious body for two hundred years. Boards of Directors of local

¹ Rom. xiv. 4.

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Christian Science churches devised questionnaires for their members, and when "satisfactory" answers were not forthcoming further inquiries were made, leading, in the majority of cases, to a formal trial followed, if not by dismissal from membership, certainly by dismissal from office.¹

But, to appreciate fully the intensity of the feeling which in these latter days of the great controversy spread itself around the Christian Science world and far outside its borders, it is necessary to retrace our steps somewhat and make some survey of that memorable scene in Boston when the great array of legal talent on both sides made its final arguments before the full bench of the Supreme Judicial Court of Massachusetts.

I hesitated for some time before arriving at a decision as to the most just and, at the same time, the most effective method of dealing with this account. The final arguments before the Supreme Court occupy some sixty-five pages of the printed record, or about one hundred and thirty col-

¹ One such questionnaire sent out by the nine churches in a large Western city runs as follows: "In order to carry out the action of the members in stopping the use of the periodicals at the Joint Reading Room, the Librarians have asked for a list of available Practitioners such as could be handed to inquirers in order that the use of the *Journal* may be discontinued at this time. In order to prepare such a list it was thought best that the questions noted in the enclosed blank be answered by the members of our local churches whose names appear in the list of Practitioners in the *Journal* and we should appreciate your early compliance." The questions on the blank referred to are so couched as to bring out beyond any doubt the attitude of anyone answering them. The first one, "What is your thought in regard to the attitude of the Trustees of the Christian Science Publishing Society in bringing suit against the Board of Directors of the Mother Church?" really covers the whole ground.

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umns of newspaper print. To traverse this great record, giving even a summary of the arguments on either side, would be to place it at once outside the reasonable interest of the ordinary reader. Such a course would, moreover, be more or less futile. My main purpose all along has been, I think, made clear. It is not to show that the Trustees were right and the Directors wrong on the great issues involved, but to show that *the course taken by the Directors, the attempt to establish and perpetuate in a purely spiritual movement that material and personal dominance and direction, only safely requisite in the earliest stages of spiritual history, inevitably resulted in just the situation which ultimately obtained, namely, the rebellion of the Trustees, their defeat, and the secret of final victory which emerges from this defeat.* But this victory is not and can never be the victory of a person nor of an institution, but merely that of a right idea finally establishing itself in the hearts of men.

I purpose, therefore, in the next chapter to confine myself to a consideration of Charles Evans Hughes' final argument in support of the Trustees' position—for the reason that Mr. Hughes' statement, already regarded as one of the great legal documents of the century and constantly studied and referred to—as is, indeed, the whole case—in the law schools of the country, may yet become a landmark in the religious history of the race.

Mr. Hughes steadily refused to regard the case as in any sense "difficult or obscure." Like all other so called great cases it was, he insisted, only rendered great by reason of

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the "extraordinary and overwhelming interest" on the part of a great number of people. "It does take a little time," he said, "to know all the facts upon which the questions of law turn, but we think that the Court will soon observe that, after the facts as found by the Master are ascertained, the questions of law are very simple."

From first to last, Mr. Hughes' argument is based on first principles; and, while adhering closely to the legal and the lawful, shows how both these can be used and were, indeed, used by a lone New England woman to lead the human mind out of the tangled web of organization, of meat and drink and holy days and sabbath days, into the infinite mathematics of pure Spirit where Principle governs and cannot do otherwise.

Chapter XVIII

THE ARGUMENTS AND THE DECISION

IN HER BOOK, "Retrospection and Introspection," Mary Baker Eddy makes a statement, the justice of which, clear enough today, will, I think, be even clearer tomorrow. "Mere historic incidents," she writes, "and personal events are frivolous and of no moment unless they illustrate the ethics of Truth."¹

In writing this book, I have bound this statement on my forehead as a veritable phylactery, and have used it inexorably as the acid test. I have, moreover, taken the phrase, "ethics of Truth," in its highest and broadest meaning. I have endeavored always to spell "Truth" as Mrs. Eddy spells it, with a capital. I have not concerned myself with the rights or wrongs of a Board of Directors or of a Board of Trustees, or of Mrs. Eddy, or of the Christian Science Church *as such*, but only so far as their words, their deeds, or experiences have served to illustrate a point in the great ethic to which we are giving attention.

It has been no part of my concern to prove anyone right or show anyone wrong, but only to trace, so far as I could, that steady unfoldment of a wider concept which must necessarily express itself "through persons, places, and things." The wind gauge measures the wind: the pylon, the height of the tide; the mercury, the temperature of the

¹ Ret., p. 21.

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air; but, apart from their purpose, they are "frivolous and of no moment."

Further than this, there could be no excuse for unfolding the tale at all and claiming for it attention from the ordinary man in the street if it were not for the fact that the whole is much greater than its component parts; if it were not for the fact that the final issues involved far transcend anything that the world conceives of as likely to flow naturally from a discussion of the rights and wrongs of Christian Science. Mr. Justice Hughes brings out this fact very clearly in his final arguments in the Suit in Equity, and it is for this reason, because these final arguments illustrate the "ethics of Truth," that they seem to me "to make good" a claim to more detailed notice.

The first part of Mr. Hughes' statement was devoted to a consideration of the point upon which the mechanics of the whole case hinged, namely, whether the power of declaring a vacancy in the Trusteeship, which under the Trust Deed was to be exercised by the First Members and the Board of Directors *acting together*, could be exercised by the Board of Directors *alone*, as they claimed it could—the First Members having been disbanded.

Mr. Hughes contended that it could not, that there was no legal precedent for such a devolution of authority, and that, as the terms of the trust in this respect could no longer be fulfilled, the powers thus lost from the legal instrument devolved, as a matter of course, on the legal tribunal, namely, upon the Court itself.

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In other words, Mrs. Eddy, and not the Trustees, was the first party to go to law and place herself under its protection. She did this when she affixed her signature to her Trust Deed. The law, therefore, was the natural guardian of the legal instrument. Mrs. Eddy's appeal was to the law at every point of doubt, and the law could not and should not fail her nor deny her appeal.

It was, however, in his complete grasp of the struggle Mrs. Eddy was evidently waging through her Trust Deed against the "powers of autocracy" and of the new foundation in the art of government that she was seeking to lay, that Mr. Hughes' arguments are, I think, destined to take a place all their own in the annals of human progress.

Those who were present have recorded how a strange hush fell over the crowded courtroom as Mr. Hughes came to this part of his speech:

"A good deal has been said," he declared, "with respect to the importance of harmony. No one could dispute the desirability of harmony. But there are two conceptions of harmony. One is the harmony produced by despotic power; the other is the harmony that results from a unity of ideas and common views of religious truth. It seems to us most unjust to Mrs. Eddy, most contrary to her teachings, to assume for a moment that she relied upon the exercise of the despotic power which these directors have arrogated to themselves. There is a quotation in the brief of counsel for Dittemore from one of Mrs. Eddy's writings which impressed me as I read it on page 101 of this brief, where it

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appears that she said in her book, 'Retrospection and Introspection':

. . . . Material organization has its value and peril organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off.

"There is a profound truth in that."

Mr. Hughes then went on to maintain that although Mrs. Eddy made use of organization and saw to it that that organization should be as perfect as possible, none the less "her confidence was in the truth as she conceived it and taught it."

"She believed," Mr. Hughes continued, "that that truth would have a harmonizing power, that it would bring all those devoted to the truth, as she taught it, together in a unity of action, not through forms of organization; in fact, it seems to me and I submit that when with her knowledge of these Directors, and having already constituted them trustees of the real estate under the deed of 1892 she selected another Board of Trustees under the deed of 1898 for the publishing power, it was because she feared the autocracy that might result if the entire power of organization was in one hand; she feared that when she drafted Article x, when she invested, not the Board of Directors with the power to declare vacancies, but the First Members together with the Directors. Whatever may have been said or done later, that was her last word, spoken through her will, which spoke her intent as at the time of her death."

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From here, Mr. Hughes went on to his masterly summing up of the situation as already quoted in Chapter xv, pointing out that Mrs. Eddy, in forming her Trust and signing her Deed, was acting under the law of the land, seeking its protection, trusting the law which would still be operating after she had passed and gone, to see to it that her purpose was maintained and her desires carried out.

"She acted of course in accordance with the advice given her, but she declared this Trust under the law." If the Court, as claimed by the other side, had no right to inquire into the manner in which the Trust was being carried out, no right to question what appealed to it as an arbitrary exercise of power, as conduct recreant to the intent of the donor of the Trust, then a fatal blow was surely struck at the faith and confidence of every Trust. "If the Court has not this power," declared Mr. Hughes in conclusion, "then the Trust, that which has always appeared so especially to the conscience of a Court of Equity, has no protection at all, and the power given to save and maintain the Trust can be used absolutely to destroy it."

At the close of Mr. Hughes' argument, Sherman L. Whipple, resident counsel for the Trustees, arose and announced the resting of the Trustees' case. "May it please the Court," he said, "all the issues from the standpoint of the Trustees have been so comprehensively and satisfactorily covered by what Mr. Hughes has said that the Trustees will offer no further oral argument."

And so the case rested.

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It was in the first week of December, 1920, that the final arguments were heard before the Supreme Court, and the Court took the great record under advisement. It was not until almost exactly a year later that the Court handed down its decision.

Meanwhile, as has been seen, the tide of feeling steadily rose throughout the Christian Science world. The adverse decision of the Master, the inexorable suppression by the Court of any attempt, collective or individual, on the part of the supporters of the Directors to run counter to the injunction, the repeated failures of all attempts to "intervene," established and nurtured the fear that the final decision might be in favor of the Trustees. It was a fight to the finish, and it grew steadily in bitterness as the months went by. There was no thought of compromise on either side.

The position of the Supreme Court was one of extreme difficulty, but whatever its counsels were they were well kept. Only once, in the course of the twelve months which intervened between the hearing of the final arguments and the handing down of its decision, did the Court drop the slightest hint as to the way it was thinking. That was on one occasion, already mentioned, when Mr. Justice Pierce in the course of the Attorney-General's suit referred rather tartly to the Directors as having arrogated to themselves the "power of kings." This was the sole occasion—if the simile can be used without offense—when Pilate came out on to the judgment seat and declared, or was thought to declare, "I find no fault in him."

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Whether this was the gist of the Court's message or not, there cannot be any doubt as to the cry of the people. It was most certainly the old one, "Crucify him! Crucify him! We have a law, and by our law he ought to die."¹

Indeed, this cry, "We have a law," gradually came to be recognized as the one imperious cry drowning out all others. The Trust Deed, at first regarded as a more or less innocuous document to which a great deal of unnecessary importance had been attached, gradually reached the height or descended to the depths where it was regarded as something anathema, something sinister and unholy. The argument of law and the necessity of abiding by the law was met persistently by the cry, "We have a law and our law is paramount to any other law. The first duty of the Trustees is to this law, and if they recognize any other law before this law then by our law they should be done away."

To what extent the Supreme Court was influenced in its decision by all this, it is, of course, impossible to say. But as each individual member pondered the matter all through that year, it is hard to imagine that the situation did not crystallize itself clearly enough before him. A decision in favor of the Trustees, an upholding of the Master's opinion, would have meant what? As far as they could see, the settlement of just nothing at all; an interminable succession of lawsuits with turmoil perpetuated in every Christian Science community throughout the world. In justice to the Supreme Court, it must be assumed that this case was never,

¹ John xix. 6, 7.

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with them, a personal matter. The threat, "If thou let this man go thou art not Cæsar's friend," did not enter for a moment into their counsel and had for them no terrors. Nevertheless, the question of *expediency*, where there was self-evidently so much room for difference of opinion, clearly had tremendous weight. The motive may not have been Pilate's motive, but the final judgment was virtually the same, "Take ye him, and crucify him; for I find no fault in him."

The Supreme Court of Massachusetts upheld the Master's findings of fact in every particular, that the Trustees had been faithful to their trust and that they had managed it honestly, successfully, and disinterestedly. The Court, however, was inclined to admit this other law to which the Directors and their supporters had appealed, this ecclesiastical law which in this case they were inclined to agree might be regarded as paramount to the law of the land. At any rate, it was an ecclesiastical matter and it was not for the Court to sit in judgment on ecclesiastical matters.

The Court, therefore, would wash its hands of the whole question by declaring that final power of removal *did* rest with the Board of Directors, that the Directors were the supreme authority in the Christian Science organization, any Deed of Trust or its provisions to the contrary notwithstanding.

Thus was the case decided. The decision was handed down on the day before Thanksgiving Day, 1921, and next morning there appeared on the editorial page of *The Chris-*

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tian Science Monitor the following announcement from the Trustees:

WE LAY DOWN OUR TRUST

From the beginning we have sought only to conform to Mrs. Eddy's wish, faithfully to carry out the high purpose of her Trust and to obey the laws of our land.

We differed from the Directors in our interpretation of what our Leader's wish and purpose were, and she could not speak to us in person.

We therefore sought legal interpretation of her legal instrument which declares our duty, and to that we are willing to subordinate our cherished beliefs. That interpretation has now been given. It is authoritative, and, as to us, final.

We shall coöperate with the Directors—who, as the law has been declared, are entitled to dominate the Trust—in the appointment of our successors.

(Signed) HERBERT W. EUSTACE
LAMONT ROWLANDS
PAUL HARVEY

BOSTON, MASSACHUSETTS,
November 25th, 1921.

Some two months later the Trustees formally resigned their office, not to the Board of Directors but to the Court, thus, by requiring the Court to appoint their successors, maintaining to the last the legal aspect of their Trust and the dignity of the authority to which Mrs. Eddy had entrusted the safeguarding of her purpose.

Chapter XIX

DID MRS. EDDY FORESEE IT?

ALTHOUGH IT MUST, I think, be clear to anyone viewing the matter impersonally that, in the last analysis, it cannot affect the issue whether Mrs. Eddy foresaw what would ultimately happen to her Church or not; nevertheless, if it can be shown that she did foresee it, such a proved foresight cannot fail in a measure to strengthen our confidence in her doctrine.

One thing, I think, is quite clear from Mrs. Eddy's life, especially the latter part of it, that is that she tended more and more, as time went on, to deal with and consider *thoughts* and *thinking* rather than the persons through whom these thoughts were expressed. In this she seems to have taken to heart very deeply what Jesus clearly meant when he denounced the adulterous or murderous thoughts as the real culprits rather than the acts in which they eventuated.

To Mrs. Eddy a faithless friend was not a faithless person, but the inevitable faithlessness of the human mind expressing itself through a person. It was the same with all other "sinners," so-called. The proud person; the deceitful; the madly ambitious person; the hypocritical—she never regarded otherwise save as varying manifestations of the one human mind. This human mind or carnal mind, this "enmity against God," as St. Paul describes it, was to her every

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time the single foe and only thing to be considered, whether it expressed itself as pride, deceit, mad ambition, or hypocrisy, or anything else.

As a consequence of this, she was always viewing development from the point of view of mind rather than person. She recognized, as few have done since the days of Paul, that our real warfare is not carnal, but spiritual, and that our effort must be directed towards casting down *imaginations*—not people.

More and more she tended to move about with sure and certain insight in the realm of mind, detecting, rebuking, forestalling mental error, often long before it had made its appearance in any outward and visible manifestation. The evidence of this which Mrs. Eddy's life affords is really very remarkable and convincing. And if it is true, as I think it is true, that she actually foresaw the whole drama of her Church's subsequent history, and provided direction at every strategic point available, at the right moment, to the seeing eye and the hearing ear, such a conviction may well lead us on to another conviction, namely, that in this teaching we have a lamp the light of which is brighter than we had thought possible.

As we have seen, Mrs. Eddy, from the very beginning, distrusted organization. From the very beginning she seems to have recognized that organization, being an essential quality of materialism in its every form, must harbor within itself all the qualities of the human mind. Spirituality, she saw very clearly, was never the *outgrowth* of organization,

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but something entirely separate from it, and organization's inevitable, ultimate destruction.

This seems to me a point of first importance in any consideration of the relation of Christian Science to organized religion. Practically every religion is organized and regards organization as an essential part of its make-up and its mission. Organization is, in fact, the essential method of the human mind in each and all of its activities. This is so because organization is the essential method of *limitation*, which is in turn the very essence of the human mind.

It is important to be clear on this point, if we are ever to break through into new ground. The statement that organization varies in a perfect ratio with limitation will be found correct, and anyone can prove it through many hundreds of examples for himself. In a country where water is scarce, the organization of the water supply is carefully developed and rigidly operated; in a country where the water supply is unlimited, organization is loose and perfunctory.

Under ordinary conditions, no one thinks of organizing the air we breathe; it is only where limitation in any form appears that organization comes also. This is seen very clearly in the case of anything that is really unlimited like mathematics. It would never even occur to anyone to attempt to organize or restrict in any way the use of mathematics. Why? Because mathematics is unlimited. The whole world might use a single proposition at one and the same time, yet it could not be exhausted or overtaxed; more important still, no harm can be done to it; it needs no or-

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ganization to protect it, to keep it pure and undefiled; it needs no canons, articles, by-laws, forms, or ceremonies. It just *is*, and nothing can touch it. Attempting to work contrary to it brings disaster; working in exact conformity with it just as inevitably produces harmony.

It is exactly the same in the field, so-called, of religion; its organization is in exact proportion to its limitation; the more limited its outlook, the more uncertain its sanctions, the more careful is its organization, and the more importance it attaches to its forms and ceremonies and to the observance of its regulations.

It is admittedly impossible to conceive of the religion of Jesus, *as taught and demonstrated by Jesus*, needing any organization to aid or sustain it. His baptism was the hourly purification of sense and self; his communion, the "Father I know that thou hearest me always"; his prayer without ceasing, the healing of the sick; his praise, the glory that was before the world was. His thought was utterly unlimited and therefore freed from organization.

Organization, therefore, is not something that *helps* to an understanding of Spirit, any more than the body helps to an understanding of Spirit; but it is, like the body, an integral part of the human mind, and therefore something to be reckoned with, not as something to aid, but as something that must be done away with before pure spirituality can be obtained.

This view places organization where it belongs, as an essential part of the old man which must die daily in order

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that the new man may appear. There is nothing in it of itself that we should desire it, much less elaborate it, and the call of wisdom is to be "absent" from it in just the same way and for the same reason as we are advised to be absent from the body.

And why should we be "absent from the body?" In order that we may be "present with the Lord"; or, cast in a more modern style, in order that we may the better realize that man, like God, is spiritual, not material.

Now, it has long seemed to me that Mrs. Eddy saw this very clearly—saw this from the very beginning of her work. Certainly she saw it when she wrote the first edition of "Science and Health" and declared emphatically, as she did, "We have no need of creeds and church organizations to sustain or explain a demonstrable platform that defines itself in healing the sick and casting out error."¹

She was clearly determined, in those early days, not to found a Church, and it was only when—as the result of repeated trials and unremitting pressure on the part of her followers—she realized that organization is an essential part of the unenlightened human view of life in exactly the same *way*, if not in the same degree, as the human body, that she surrendered to the inevitable and countenanced the founding of a Church.

Mrs. Eddy realized, however, that in the long journey from sense to soul, the way-marks of which are the joyful surrender one by one of the lusts of the flesh, the abandon-

¹ S. & H. (first edition), p. 166.

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ment of the belief in the necessity for organization in religion would *precede* a long way the abandonment of a belief in the necessity for a human body in the concept of life. Indeed, she saw, it seems to me, that a readiness to abandon the belief in the necessity for organization in religion was already at hand. In an address delivered at the laying of the corner stone of the original Mother Church in Boston, on May 21, 1894, nearly twenty years after the publication of the first edition of "Science and Health," she once again emphasizes this point in the significant words, "*But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections and need no organization to express it.*"¹

In other words, she saw that the world, if not in her time, yet in the not too distant future, would be able to rise to a point where it could catch a glimpse of the fact that true religion, truly demonstrated, must be forever "unorganized," unfettered by any form or ceremony, by any thought of any virtue in any other one thing than the answer of a good conscience to God; in other words, the *eternal measuring up of practice to Principle*. She saw that it was an individual matter, and that into the sacred aloneness of this matter forms and ceremonies, customs and traditions, the tithings of the mint, anise, and cumin of organized religion must finally be seen as irrelevancies.

Her attitude on this point is nowhere seen more clearly than in a remarkable statement in the *Christian Science*

¹ Mis., p. 145.

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Journal for March, 1892. In this issue appears the architect's plans for a proposed Mother Church building and publishing house. The building fund had been in existence for some time and this issue of the *Journal* might well have been called a church building number. In addition to the architect's plans already referred to, it contains a list of subscribers to the building fund, a poem by Adelaide Proctor on giving, and a vigorous editorial dealing with the whole question of Church and church building. The entire issue is pervaded by the utmost enthusiasm and is evidently designed to arouse Christian Scientists everywhere to renewed effort.

It might reasonably be expected that Mrs. Eddy would have placed herself unequivocally in the forefront of this appeal and used her already immense influence to stimulate still further the efforts of her followers. Instead of that, she uses this issue of the *Journal* to send out the following message:

"It is not indispensable to organize materially Christ's Church. It is not absolutely necessary to ordain pastors and to dedicate churches; but if this be done, let it be in concession to the period, and not as a perpetual or indispensable ceremonial of the Church. If our Church is organized, it is to meet the demand, 'Suffer it to be so now.' The real Christian compact is love for one another. This bond is wholly spiritual and inviolate."

Thus organization was to be put off, "even as the corporeal organization deemed requisite in the first stages of

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mortal existence is finally laid off, in order to gain spiritual freedom and supremacy"¹—and *Christian Science was to lead the way*. This was her high hope.

Mrs. Eddy clearly foresaw, however, that the struggle would be a terrible one, and in those early days she must have been greatly torn between the realization of two inevitable facts, namely, that if she once admitted organization she must make it the best organization possible, and that if she made it the best organization possible, she would, in the exact degree in which she succeeded, render it more permanent.

There was one way out of the difficulty and only one. What was it? It was so to plan her organization that at every strategic point in the ascending line of thought the really faithful disciple would be led to see more clearly the great fact which she herself saw so clearly from the first, namely, that organization in religion—"laws of limitation," as she called her own by-laws—has no permanent place in the outlook of ascending man. Thus he would be led ultimately to put it off, and so find himself free in the final meaning of that word.

How this was to be done St. Paul seems to show very clearly where in the fifth chapter of the Second Epistle to the Corinthians he says: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

¹ Ret., p. 45.

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Now, if this really represents Mrs. Eddy's view of the matter, it is interesting to consider what steps she took to bring about this great final settlement, this great forward step in the spiritual history of the human race, *namely, the liberating of faith from the bonds of organization.*

Before this can be done, however, it will be necessary to make some survey of the question of organization in religion. It is fortunately one of those subjects which, although vast in themselves, can be covered rapidly owing to the familiarity of most people with the broad facts involved.

Chapter XX

ORGANIZATION AND RELIGION

IT IS A FACT, I think generally conceded, that the earliest disciples of Jesus gave little thought to the question of organization, partly no doubt because many of them fervently believed in the second coming of the Savior in their lifetime, but chiefly because, with the real leaders such as Paul, John, and others, their understanding of the teachings of the Christ was such as to carry with it a similar proof to that presented daily by Jesus himself. "If ye do not believe my words, believe me for the very works sake," was, with Paul and Barnabas, Peter and Silas, and many others, the whole law and the prophets of the Church of Christ, while the promise made by Jesus to all who believed on him that the works he did they should do also obviously visualized and provided for a Church in which all "members" should be "kings and priests unto God."

This conviction that the Church was to make its way by its works was fundamental. In the earliest days it was never questioned, and when, in time, it was questioned, as was inevitable, the question aroused James to the famous denunciation of faith without works contained in his first general epistle.

What organization there was, was of the loosest possible description, giving the impression of expedients adopted to meet passing and occasional needs rather than to lay the

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foundations of any permanent system. It is true that there gradually appear in the early Church such titles as bishops, priests, deacons, pastors, teachers, evangelists, but it all seems to have been worked out on the basis of "gifts."¹ In other words, a man's gift for a certain work *automatically* conferred that work upon him. If he had the gift of healing, he automatically became a healer. Organization did not give it to him nor take it away from him; if he did not heal the sick, the sick would not go to him to be healed; if he did heal the sick, nothing could keep them away from him. It was the same with the work of the pastors, the teachers, the evangelists, and so forth.

It needs, moreover, to be remembered that the early Christians did not invent these offices or coin these words. There were bishops or overseers in many walks of life long before the days of Christianity; deacons were simply messengers of any kind; pastors were shepherds; while priests were, of course, those appointed, not necessarily ordained, to conduct any religious exercise.

The tendency of the human mind always is to organize, and so no doubt there were, in time, *political* claimants to all these offices, but that deep down in their hearts the early Christians never thought of office apart from gifts is, I think, clearly shown by the tremendous outburst which at-

¹ St. Paul puts the matter very clearly in the well-known passage in I Corinthians, Chapter 12, where he says: "Now concerning spiritual gifts, brethren, I would not have you ignorant For to one is given by the Spirit the word of wisdom to another the gifts of healing to another prophecy to another divers kinds of tongues."

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tended the first definite attempt to organize the Church along modern lines.

This task was undertaken by Cyprian, Bishop of Alexandria, in about the middle of the Third Century. Cyprian had been a lawyer before he became a bishop, and he was a typical product of the West, which, even in those days, was noted for its high estimate of law and order and efficiency. As Professor Hodges has well put it in his book on the early Church, "the eminent men of the West were successors of the Latin statesmen. Their gift was for order and rule. They hated confusion. They prized efficiency. Accordingly, while their brethren in the East were discussing and establishing the formulation of Christian thought in the creed, these men were discussing and establishing the organization of Christian life in the Church."¹

Cyprian was a masterful man and set about his work in a masterful way. To his methodical Western mind, the kind of Church service which St. Paul was wont to conduct at Corinth, whereat when they came together everyone had a psalm, a doctrine, a tongue, or an interpretation,² he regarded as little short of scandalous. It was impossible to do business in that way, and so he wrote a book. It is entitled, "Unity of the Catholic Church," and it would be difficult to exaggerate the effect which, all through the centuries, this book has had upon the outlook and the thought of Christendom. To the majority of Christians at the time, Cyp-

¹ George Hodges, "The Early Church," p. 96.

² Cp., I, Cor. xiv. 26.

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rian's careful dogmatic thesis seemed simply to give orderly expression to a constitution which had gradually been winning its way to acceptance through a number of years. Nevertheless, there can be no doubt that, as Dean Hodges well puts it in his "The Early Church," Cyprian introduced into Christian history a proposition as new and as radical as that which was afterwards presented on the other side by Luther.

"Luther declared that all men are in need of the grace of God, without which they cannot be saved, and that this grace comes straight from God, without the mediation of any priest or rite, into the heart of the individual. That doctrine began the Reformation and the era in which we live, wherein the unit is the individual. Cyprian declared that all men are in need of the grace of God, without which they cannot be saved, and that this grace is to be had only in the Church, into which it comes by the medium of the bishop, who derives it from the apostles."¹

There was, of course, nothing novel about the idea. Cyprian simply did what rationalizing Christians had done and were to continue doing all through the centuries. He dragooned his concept of the Christian Church into conformity with the pagan usages around him. As the Church later on was to take the pagan festivals and a thousand and one pagan customs, trick them out with Christian names and endow them with so-called Christian significance, so Cyprian, requisitioning the universal pagan concept, set

¹ George Hodges, "The Early Church," p. 106.

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forth the bishop as a sacrificing priest, alone having access to the ear of God, who would accordingly bind what he bound and free what he freed. This, of course, was the beginning of the end.

Cyprian's great opponent was the "heretic" Montanus. Viewing with profound distrust the growing laxity and formalism of his day, Montanus, appearing first in Phrygia, entered a vigorous protest and quickly secured a large following. He inveighed against the growing practice of the day to differentiate between the clergy and the laity, a distinction never made in Apostolic times. Paul's method of conducting a service, so deplorable in the eyes of Cyprian, was to Montanus the ideal method. He passionately denounced the view which set aside certain people to whom were given the old rights of free speech and free prayer, while the rest of the congregation were expected to keep silence. He insisted that all such restraints were a quenching of the spirit, and that all true Christians should refuse utterly to be bound by any "disciplinary regulations." In the words of the great Tertullian, himself a devoted follower of Montanus, he demanded again and again, "Are not we laymen priests also?"

In spite of all protests, however, the juggernaut of organization moved steadily forward. Over the protests of Montanus the office of bishop had been endowed with the sanction of divine right. So, over the protests of Novatus, another rebel, the bishops were endowed with the power to absolve from sin. The question arose as a result of the De-

cian persecutions. Many converts lapsed, and Cyprian, once again the champion of organized procedure, took the quite reasonable, the inevitable, view, once the validity of organization at all is admitted, that bishops, being now recognized as the sole agents of God's grace, had the sole right to absolve, and that there was no absolution apart from their pronouncement; hence, every person or sect refusing to recognize this exclusive right was automatically cut off from grace.

The third step in the establishment of organization was taken some fifty years later, and again as one of the by-products of persecution, this time that under Diocletian. The Diocletian persecutions were directed mainly against the clergy, who were required to surrender their churches. Those that did were called *traditors*, and when peace was once again restored the question arose as to whether any orders were really valid which were conferred by a traditor. The orthodox party declared that they were; the inevitable rebels, under a young priest named Donatus, insisted that they were not. The matter was referred by Constantine to a general council which met at Arles, A. D. 314, with the result that the decision was given in favor of the orthodox view.

Thus organization was complete and triumphant. The "congregation of all faithful men" had been segregated into clergy and laity, and the functions of each had been carefully regulated; the right of secession had been denied to all Christian people, and the doctrine formulated that *in the*

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Church alone were means of grace. Finally, at the Council of Arles, the position was established that the efficacy of the ministry did not depend upon character, that is, upon the old basis of ability to demonstrate the faith—in other words, do the works—but upon *proper appointment*.

Now, while the West was eagerly engaged in organizing the ministry of the Church, the East was devoting itself to organizing its worship. There is, I think, more than usually urgent need for honest, faithful thinking in this connection. The prejudice in favor of the form of worship to which we are accustomed, in so far as we are accustomed to any, is fundamental. Its imperiousness and utter intolerance are only realized when we are forced to call it in question. There is, moreover, a deeper prejudice still in the minds of all religionists, and that is the prejudice in favor of some *form* of worship—my form if possible, but if not my form then almost any form is better than no form at all. The attitude of Jesus, who, in so far as the gospel history reveals, used no outward and visible form of worship, entirely disregarded the forms prescribed by the religion into which he was born, and set at naught alike its prescriptions and proscriptions; such an attitude has never, since the first century, found any favor with the vast majority of his followers.

As we have already seen, the very essence of the human mind is organization; and this being so, organization must at first manifest itself in all directions in worship as in any other activity. Entirely uninstructed, the human mind cannot apprehend worship save through organization. Even

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the minds of the three disciples on the Mount of Transfiguration, in spite of what they had witnessed, inevitably drifted towards organization. They must have three tabernacles—one for Jesus, one for Moses, and one for Elias.

And so it was with the early Church. So long as the vision was clear, so long as faith and works remained inseparable, so long as the answer which Jesus gave, "Go and shew John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear,"¹ so long as this was possible, there was no demand for a form of worship. The presenting of the "whole body" was the reasonable sacrifice; and the thought was so full of glory and rejoicing at the evidence thus afforded—that the night of materiality was really far spent and that the "riddle of life" was at last in a fair way to being solved—that the suggestion of a form of worship would have presented itself as an absurd anticlimax. The little child worshiping its mother in every waking hour might just as well have been required to go through a form or ceremony in order to prove its devotion.

In these days worship was *unlimited*, and therefore organization could find no place in it. Just so soon, however, as a limitation was recognized; just so soon as the truth of Paul's statement, "If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new,"² ceased to be a self-evident fact, organization at once automatically stepped in in consonance with the in-

¹ Matt. xi. 4.

² II Cor. v. 17.

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evitable tendency of the human mind to redress deficiency in one direction, with organization, steadily and persistently developed, in another.

In an historic passage covering this point, Harnack declares: "The Christian religion was intelligible and impressive, owing to the fact that it offered men sacraments. Without its mysteries, people would have found it hard to understand the new religion. But who can tell how these mysteries arose? No one was to blame, no one was responsible. Had not baptism chanced to have been instituted, had not the observance of the Holy Supper been enjoined (and can anyone maintain that these flowed inevitably from the essence of the gospel?), then some sacraments would have been created out of a parable of Jesus, out of a word or act of some kind or another Every hand that was stretched out for religion tried to grasp it in sacramental form; the eye saw sacraments where sacraments there were none, and the senses gave them body."¹

It is no part of my purpose to enter into the tremendous controversy which here unfolds; but it is difficult indeed to escape the conclusion reached by Harnack that Paul—so rapid was the growth and so startling the results of organization—was the first and almost the last theologian of the early Church with whom the sacramental theology was really held in check by clear ideas and strictly spiritual considerations. To Paul, water, blood, bread, and wine still meant purity, life, spiritual food, and spiritual stimulus, but

¹ Harnack, "Expansion of Christianity." Vol. 1, pp. 287-8.

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after him, as Harnack well puts it, "the flood gates were opened, and in poured the mysteries with their lore."¹

Less than sixty years after Paul, Ignatius, the author of Barnabas, was elaborating a theology in which "the water," "the blood," and "the cross" had already attained those magical virtues through which less than a hundred years later they had engulfed the whole field of intelligent theology. By the middle of the Third Century, in the days of Cyprian and Dionysius of Alexandria, the sign of the cross was already established as a kind of master protection against demons, while the mere utterance of the name of Jesus was even more efficacious.

Neither, of course, was this all. Sacraments begot sacraments—inevitably. The human mind, freed at last from the *test of works*, went busily forward. One by one the ancient mysteries of paganism were seized upon and "Christianized"; sacred oil, sacred salt, anointing, washing, fasting, feasting, and so forth. "By the Third Century Christian worship could already rival the most imposing cultus in all paganism, with its solemn and exact ritual, its priests, its sacrifices, and its holy ceremonies."²

Now, if we ring down the curtain at this point and ring it up again a thousand years later, in those years of gross darkness which preceded the dawn of the Reformation, we can, I think, gain an impression of the full effect of Cyprian's work of organization let loose, such as can be gained in no

¹ Harnack, "Expansion of Christianity," Vol. I, p. 289.

² Ibid., p. 293.

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other way. The whole point of such a comparison would, however, be lost unless it were realized that the darkness of the Fourteenth and Fifteenth centuries was the *inevitable* result of that deliberate departure from Principle which began as far back as the Second Century, when an attempt was first made to *organize* Truth, to evade the demand for *works*, in the presence of which organization is unnecessary. In other words, to substitute right seeming for right being; right talking for right doing; in still other words, when attempt was first made to evade the full simple *demand* of the gospel—"He that believeth on me, the works that I do shall he do also."¹

That is the only acceptable proof; when this proof is afforded, no other proof of worship, of devotion, of love, is needed; when it is not afforded, there is nothing but the darkness of vacuity, no matter how much the scene may seem to be filled with the paraphernalia of organization, its bishops, priests, and deacons, its holy days and sabbath days, its sacrifices and sacraments, its boards and by-laws. The moment the matter is seen justly, the paraphernalia is *gone* and the ear awaits the only authentic voice: "They that worship him must worship him in spirit and in truth."²

The picture presented by Christendom in the Fifteenth Century was one of the most amazing in human history, and so accustomed are we only to the broad descriptions of its corruption and utter debasement that when any inquiry

¹ John xiv. 12.

² John iv. 24.

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is made in detail the picture finally achieved must seem incredible.

The two or three "orderly settlements" of Cyprian had, by the Fifteenth Century, developed a thousandfold. From that one bishop "endowed with power" to play God had arisen a mighty host not only of other bishops, but of priests and deacons; of monks and friars; of legates and nuncios; of nuns, of deaconesses, of lay brothers and holy sisters, each with a carefully prescribed office and endowed with a certain eagerly held and eagerly exercised "power"; while on the side of "worship" there was no imaginable human activity but was connected with some rite or ceremony. Not a day but was a Saint's Day; not a village but had its holy relics; not an industry but had its patron saint. And from the highest to the lowest it was all shot through and through with corruption.

Thus, writing of the sale of indulgences in the Netherlands towards the latter end of the Fifteenth Century, to give only one instance of a well-nigh universal condition, Motley, in his "Rise of the Dutch Republic,"¹ writes:

"The sale of absolutions was the source of large fortunes to the priests. The enormous impudence of this traffic almost exceeds belief. Throughout the Netherlands the price current of the wares thus offered for sale was published in every town and village. God's pardon for crimes already committed, or about to be committed, was advertised according to a graduated tariff.

¹ Vol. I, pp. 72-3.

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"Thus, poisoning, for example, was absolved for eleven ducats, six livres tournois. Absolution for incest was afforded at thirty-six livres, three ducats. Perjury came to seven livres and three carlines. Pardon for murder, if not by poison, was cheaper. Even a parricide could buy forgiveness at God's tribunal at one ducat, four livres, eight carlines. Henry de Montfort, in the year 1448, purchased absolution for that crime at that price. . . . Christians throughout Europe were offered by papal authority guarantees of forgiveness for every imaginable sin, 'even for the rape of God's mother, if that were possible,' together with a promise of life eternal in Paradise, all upon payment of the price affixed to each crime."

Here, indeed, we see organization run riot. *It needs, however, to be remembered again that in its worst expression it is but the embryonic organization of Cyprian and Dionysus pressed to its logical conclusion.* In its final form, every last vestige of spirituality is lost. Organization cannot help spirituality. Spirituality, in a measure, may survive in spite of it, but *growth* in spirituality is not only the result of but is synonymous with the abandonment of organization.

How true is this statement may be seen from the fact that not only the Reformation itself, but every reform since the Reformation, has taken the form of an abandonment of organization in some direction, and always from within the fold.

The field is too vast for anything more than a cursory view, but no more than the most cursory view is necessary

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for this great fact to become abundantly clear. It is true that Luther himself, after he had at last shaken himself free from the amazing bondage of Rome, proceeded to build up for himself and his new-found view of the faith another organization which inevitably, as time went on, became more and more complicated.

It is true that every restatement of Protestantism followed and still follows the same course, but few, I think, will gainsay that the period of their greatest effectiveness is always the period when, in the matter of organization, they have put away the old and have not yet put on the new; in other words, when organization, as such, is most absent.

The vision of the Pilgrim Fathers, as yet unorganized, was sufficient to dare anything and achieve everything; to take a people from their home and kindred, transport them across thousands of miles of strange waters and plant them in a strange land that they knew not of, and the first few months' sojourn in which meant the death of half their number. Such was Puritanism unorganized.

In Puritanism organized we see the burning of witches, the branding of women, and all the unspeakably cruel paraphernalia of the days of Salem inquisitions; a Puritanism dead and worse than dead, lying sodden on the lees.

It is the same wherever one turns. John Wesley in the freedom of the hillsides wrought new wonders every day. John Wesley within the organization of Wesleyanism takes his chance with other religions. Even George Fox, the Quaker, who has resisted organization better than most,

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finds himself organized when he least suspects it, in his opposition to organization.

In every case, the answer of the devil is the same. When asked how he will meet the new truth, he replies promptly, "Organize it!"

As William James has so well put it in the opening paragraph of his famous Ingersoll lecture on "Human Immortality":

"It is a matter unfortunately too often seen in history to call for much remark, that when a living want of mankind has got itself officially protected and organized in an institution, one of the things which the institution most surely tends to do is to stand in the way of the natural gratification of the want itself."¹

It is just this fact, this realization that the promises are not being fulfilled, which rouses every reformer to break with his organization. The mistake that he makes every time is that he straightway forms another.

¹ The whole passage is worth quoting:

"We see this," William James continues, "in laws and courts of justice; we see it in ecclesiasticisms; we see it in academies of the fine arts, in the medical and other professions; and we even see it in the universities themselves.

"Too often do the place holders of such institutions frustrate the spiritual purpose to which they were appointed to minister, by the technical light which soon becomes the only light in which they seem able to see the purpose, and the narrow way which is the only way in which they can work in its service . . .

"Immortality is one of the great spiritual needs of man. The churches have constituted themselves the official guardians of the need, with the result that some of them actually pretend to accord or to withhold it from the individual by their conventional sacraments—withhold it at least in the only shape in which it can be an object of desire."—*"Human Immortality,"* by William James, pp. 1, 2.

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In this connection, the human mind finds it very difficult to free itself. Organization, even when seen clearly as an impediment to spiritual growth, is nevertheless clung to tenaciously as, in some strange way, also a means of grace.

One clear specific instance will perhaps be more convincing than many less developed. In his well-known book "The Impatience of a Parson," the Reverend H. R. L. Sheppard commits himself to statement after statement in regard to organization or institutional religion, as he styles it, the cumulative effect of which is remarkable.

If it were not for the fact that they are spread throughout his book, interspersed with other matter, these statements would constitute an arraignment of organization such as few in this day would care to make; least of all, perhaps, Mr. Sheppard himself.

"All through the centuries," Mr. Sheppard writes, "the Institution has quietly repressed the spontaneity and radiance of Christ himself and has directed mankind, either consciously or unconsciously, to an ever-increasing value of itself."¹

This is, indeed, the keynote of his book and his message, and he continues: "We are suffering terribly from academic religion. . . . It is infinitely easier to receive the theology of a Church, to obey its rules and to shout its battle cries, than to undertake the awe-ful task of accepting and living out in life the values which Jesus Christ ascribed to God, accepted for himself, and asks from those who would be his

¹ H. R. L. Sheppard, "The Impatience of a Parson," p. 74.

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disciples. Yet this and nothing else is Christianity. . . . The genius of Christianity does not seem to be at home in our Church and chapel atmosphere. Churches when once established appear to offer only a second- or third-hand religion. . . . I believe the time has come when Authority should proclaim the fact that churchmanship, however serviceable, is not essential to Christian living or the profession of Christianity and should recognize that a real interest in religion is quite compatible with a total lack of interest in Churches and Church affairs. . . . Organized Christianity has become a terrific affair of frowning fortresses, vested interests, and intellectual statements. . . . I am tired to death of all this tinkering at domestic machinery, the reform of the Prayer Book, the multiplication of the Episcopate, and these countless committees and committeemen who are overbusy in making their own church more effective. Efficiency cannot coerce the Holy Ghost, nor can a National Assembly based on parliamentary methods. . . . The bitter tests which we like to apply prove a veritable sentence of death upon the immature but promising belief of many a would-be Christian. We say to him in effect, "all or nothing," and because he is honest he feels obliged to return the whole. . . . All this is so monstrous that if it had not become a second nature to us to accept it we would rise in revolt at a state of things which so limits and confuses the appeal of the Founder of Christianity. . . . In the light of the tragic failure of Institutional Religion to commend the Way of Christ to mankind, can there

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be in the mind of God an alternative Church to any that now exists; to attain to which it is our duty to bend, if needs be to breaking point, our own denomination, and may not that Church be for the world of this day the rightful and orthodox outcome of the faith once for all delivered to the Saints?"¹

There is surely little more that can be added beyond endeavoring to compass what Mr. Sheppard does not attempt, namely, the pressing of this arraignment of organization in religion to its logical conclusion.

¹ H. R. L. Sheppard, "The Impatience of a Parson," pp. 86, 91, 92, 93, 106, 158, 160, 161, 198, 234.

Chapter XXI

THE WAY OUT

IN A SIGNIFICANT SENTENCE which may perhaps be taken as a summing up of the question of organization in religion as set forth by him in the passages quoted at the close of the preceding chapter, Mr. Sheppard says: "After all, the abuses and corruptions of the Church are no arguments against the Institution *unless they can be shown to be inseparable from it.*"¹

The italics are mine. This is the whole question, and the last one the human mind desires to face. In spite of the fact that, in the long and often terrible religious history of the human race, there never has been a religious organization which did not eventually run true to the same form, the hope springs eternal in the breast of the reformer, as he sets about organizing his little glimpse of truth, that his religious organization will be the first exception, and will easily and as a matter of course escape the faults and failures of its predecessors.

Why is it that it never does?

The answer, if we have the courage to face the real issue, is not difficult to find. It never does because "abuses and corruptions" *are* inseparable from the organization in just the same way and for exactly the same reason as they are inseparable from the body or anything else material.

¹ H. R. L. Sheppard, "The Impatience of a Parson," p. 97.

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It is just here, I believe, that Christian Science, rightly understood, is destined to lead the way out.

In the message of Jesus, as set forth in the four gospels, there is only one undisputed mention of the word "church." It follows Peter's great confession, "Thou art the Christ, the Son of the living God,"¹ and is contained in Jesus' words, "Upon this rock," upon this great confession surely of an *eternal truth*, "will I build my church"—reveal the understanding of spiritual life eternal in the heavens, entirely separate from the modes of matter.

It is not without significance that in the message of Mary Baker Eddy as finally set forth in her book "Science and Health," the word "church" is used specifically only three times, and each time it is to define it as something *purely spiritual*, as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle."²

And so if one were to endeavor to sum up the whole matter, or perhaps to survey the vast view of all the "kingdoms" in a moment of time, one becomes conscious of one great outstanding fact, and it is this: that from the beginning the great movement of man, so often apparently inchoate and incoherent, has ever been in one direction, namely, to free himself from organization. True it is that no sooner has he fretted himself free from one form than he seeks and finds another, but the truth he dimly discerns will never let him rest, but must "overturn, overturn, overturn . . . until he come whose right it is."³

¹ Matt. xvi. 16.

² S. & H., p. 583.

³ Ezekiel xxi. 27.

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When he will not learn in any other way, he learns by suffering. The more eagerly he seeks to organize and safeguard the truth he has come to know, the more surely does the darkness descend, the more certainly does he cut himself off from what he most yearns for, until at last he can bear it no longer, and shatters his organization once again.

But in no instance does he discern the real foe. In this vast mystery play of all the ages, organization *per se* has never been detected as the criminal. Bad organization has been denounced over and over again, but it has never been recognized that in true religion there is no such thing as good organization, and that whenever organization is present it is always a potential criminal.

It was something of this that—as I see it—Mrs. Eddy saw when, in the early days of her movement, she refused again and again to found a Church. It was this that she saw when, faced with the stolid demand of the human mind for organization, she at last yielded; and it was to the end that one day organization might be laid off, and that the truth she had discovered might lead the way, that she so fashioned her organization as ultimately to compel the taking of this course.

It was to this end, surely, that all through the latter days of her life she steadily withdrew from public notice, demanded persistently that her followers act upon their own judgment, that they refrain from sending her gifts, that they look for her not otherwise than in her books, and follow her only in so far as she followed Christ.

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It was to this end, compelling more and more an absolute dependence upon Principle, an ever clearer realization that the solution of every problem is in Mind and depends upon Mind and not upon majorities for its solution, that she established her two independent boards, with overlapping powers, a veritable invincible force set over against an immovable object, and bid them work together.

It was to this end, and with strange prescience of what was coming, that she sent her famous message to the Board of Trustees, shortly after they had first taken office, bidding them be faithful to their Trust, and warning them, some twenty years before it happened, that their *last* fight would be the hardest one.

And so, some eight or nine years after she died, we find the members of this Board of Trustees, in the face of tremendous odds, being faithful to their Trust; building much better than they knew, conforming their highest ideal of man's accountability alone to Principle, conforming it to faithfulness over a few things, thus nurturing and fitting it to become ruler over many.

They went down to defeat, but, as we have seen, out of defeat is already coming the secret of victory—not the victory of the partisan, the sectional victory of one form of belief over another form of the same belief but a victory undreamed of, of the whole human race over the “accuser”—over that strange illusion that it is possible to organize Truth, which must be forever unorganized because it is forever unlimited.

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Christian Science, rightly understood, is destined to lead the way out of organization. That is its mission, not only for itself but for every form of organized religion. For Christian Science shows us clearly, and proves its point, that the kingdom of heaven is utterly spiritual and is utterly within; that days and seasons, ceremonies, sacraments, are but the trappings of the human mind; and that when Truth is demonstrated in its fullness, as Jesus demonstrated it, they are seen at once to be irrelevant.

We need not be afraid to face the new day. The way will be opened out. The message of the man from the heights of Patmos still reveals the goal before us all:

“And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.”¹

¹ Rev. xxi. 22.

APPENDIX I

TEXT OF THE DEED OF TRUST ESTABLISHING THE CHRISTIAN SCIENCE PUBLISHING SOCIETY EXECUTED BY MRS. EDDY, JANUARY, 1898

BE IT KNOWN THAT I, Mary Baker G. Eddy of Concord, New Hampshire, in consideration of one dollar to me paid by Edward P. Bates, James A. Neal, and William P. McKenzie, all of Boston, Massachusetts, and in consideration of their agreement to faithfully observe and perform all the conditions hereinafter specified to be by them observed and performed, and for the purpose of more effectually promoting and extending the religion of Christian Science as taught by me, do hereby sell and convey to them, the said Bates, Neal, and McKenzie, and their successors in the Trust hereinafter established all and singular the personal property, goods, and chattels which were sold and conveyed to me by the Christian Science Publishing Society by its bill of sale dated January 21, 1898, said property being located in the premises numbered 95 and 97 Falmouth Street in said Boston, including the publication called *The Christian Science Journal* (not including the copyrights thereof), the linotype, all pamphlets, tracts, and other literature conveyed to me by said bill of sale, the Hymnal, the subscription lists of *The Christian Science Journal* and of *The Christian Science Quarterly*, all stationary fixtures, stock on hand

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manufactured or otherwise, machinery, tools, mailing lists, book accounts, notes, drafts, checks, and bills, whether in process of collection or not, five United States bonds of one thousand dollars each, all cash and bank accounts and all personal property of whatsoever kind or nature which belonged to said Society and which were conveyed to me as aforesaid, excepting only such of said property as may have been used and disposed of since the date of said sale to me, *upon the following perpetual and irrevocable trust and confidence*, namely:

1. Said Trustees shall hold and manage said property and property rights exclusively for the purposes of carrying on the business, which has been heretofore conducted by the said Christian Science Publishing Society, in promoting the interests of Christian Science; and the principal place of business shall be in said Boston.

2. The business shall be done by said Trustees under the unincorporated name of "The Christian Science Publishing Society."

3. Said Trustees shall energetically and judiciously manage the business of the Publishing Society on a strictly Christian basis, and upon their own responsibility, and without consulting me about details, subject only to my supervision, if I shall at any time elect to advise or direct them.

4. Said Trustees shall keep accurate books of account of all the business done by them, and shall deposit in a responsible and reliable Bank or Trust Company all bonds, mortgages, deeds, and other documents or writings obligatory

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of every kind and nature for safe keeping; also all surplus funds over and above the sum necessary to defray the running expenses of the business, until the same shall be paid over to the Church Treasurer, as herein provided. No papers or monies shall be taken from said Bank or Trust Company excepting by and in the presence of a majority of said Trustees. Once in every six months the Trustees shall account for and pay over to the treasurer of "The First Church of Christ, Scientist, in Boston, Massachusetts," the entire net profits of said business. The "net profits" shall be understood to mean the balance remaining at the end of each six months after paying the usual and legitimate expenses incurred in conducting the business. No authority is intended to be conferred upon the Trustees to expend the money of the Trust for property not necessary for the immediate successful prosecution of the business, or to invest the same for purpose of speculation, or to incur liabilities beyond their ability to liquidate promptly from the current income of the business. Said treasurer shall hold the money so paid over to him subject to the order of "The First Members" of said Church, who are authorized to order its disposition only in accordance with the rules and by-laws contained in the Manual of said Church.

5. The business manager shall present to the Trustees, at the end of each month, a full and correct statement of the receipts and expenditures of the month.

6. Said Trustees shall employ all the help necessary to the proper conduct of said business, and shall discharge the

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same in their discretion or according to the needs of the business, excepting that the business manager may call in at times of necessity such temporary help as will facilitate the business.

7. The Trustees shall employ such number of persons as they may deem necessary to prepare Bible Lessons or Lesson Sermons to be read in the Christian Science churches, the same to be published quarterly as has heretofore been done by and in the name of *The Christian Science Quarterly*; and they may, in their discretion, change the name or style of such *Quarterly* publication as occasion may demand. They shall also fix the compensation of the persons so selected.

8. Said Trustees shall have direction and supervision of the publication of said *Quarterly*, and also of all pamphlets, tracts, and other literature pertaining to said business, using their best judgment as to the means of preparing and issuing the same, so as to promote the best interests of the Cause, reserving the right to make such changes as I may think important.

9. Said Trustees and their successors in Trust shall not be eligible to said trusteeship or to continue in the same, unless they are loyal, faithful, and consistent believers and advocates of the principles of Christian Science as taught by me in my book "Science and Health, with Key to the Scriptures."

10. Whenever a vacancy shall occur in said trusteeship for any cause, I reserve the right to fill the same by appoint-

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ment, if I shall so desire, so long as I may live; but if I do not elect to exercise this right, the remaining Trustees shall fill said vacancy. The First Members together with the Directors of said Church shall have the power to declare vacancies in said trusteeship for such reasons as to them may seem expedient.

11. I also reserve the right to withdraw from said Trust, if I shall so desire, the publication of *The Christian Science Journal*, but if I do not exercise this reserved option, then said *Journal* shall remain a part of the Trust property forever.

12. Upon my decease, in consideration aforesaid, I sell and convey to said Trustees my copyright of *The Christian Science Journal*, to be held by them as the other property of said Trust.

13. Said Trustees shall each receive annually one thousand dollars for their services in that capacity, payable semi-annually in payments of five hundred dollars, or such salary as the said Church may determine from time to time.

14. The delivery of this instrument to, and its acceptance by, said Trustees shall be regarded as the full establishment of the Trust and as the agreement by the Trustees to honestly and faithfully do and perform all things to be done and performed by them within the terms, objects, and purposes, of this instrument.

WITNESS my hand and seal at Concord, New Hampshire, this twenty-fifth day of January, 1898.

[Signed] MARY BAKER G. EDDY. [Seal.]

APPENDIX II

DOCTOR ALLAN McLANE HAMILTON'S REPORT ON THE MENTAL AND PHYSICAL CONDITION OF MRS. EDDY IN THE "NEXT FRIENDS" SUIT, AUGUST, 1907

DOCTOR ALLAN McLANE HAMILTON, who was commissioned to inquire into the mental and physical condition of Mrs. Eddy during the "Next Friends" suit, was one of the best-known alienists in the country at that time. He had appeared in most of the important cases where mental conditions were involved in his own state of New York and had been selected by the United States as one of the special commissioners to determine the mental condition of Howard J. Schneider in the famous Schneider case in the District of Columbia, was one of the four chief experts in the Guiteau case, and was also consulted in the case of Czolgolsz, the assassin of President McKinley. He also occupied a place of special prominence in the Thaw case, where he was the only expert who expressed an absolute and unqualified opinion about Thaw's mental condition.

A grandson of Alexander Hamilton, he had founded the Psychiatrical Society and was regarded as an advanced student of mental diseases. He appears to have carried out the task assigned to him in regard to Mrs. Eddy with great thoroughness, spending over a month at Concord and being

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afforded every opportunity at Pleasant View to see Mrs. Eddy and to examine her correspondence and mode of life. Doctor Hamilton's report as given to the *New York Times* follows:

[*New York "Times," August 24, 1907*]

On his return to New York from Concord, Doctor Hamilton was asked by the *New York Times* for a statement of his views on Mrs. Eddy, and in reply gave out the following:

"There really is no mystery about Mrs. Mary Baker G. Eddy. Her case is a perfectly simple one, and the sensational stories which have been disseminated about her have no foundation in fact—although they can be very easily traced to a spirit of religious persecution that has at last quite overreached itself."

Doctor Allan McLane Hamilton, the expert alienist who has devoted the last month to an exhaustive investigation of the mental condition of the Founder of Christian Science and whose final testimony, given a few days ago, forms an important factor in the withdrawal of the suit against Mrs. Eddy, expresses himself as having no sympathy with the religious teachings of the latter, at the same time that he is emphatic in his belief as to her sanity. Seen yesterday in his picturesque study, forming a long rambling wing in the charming bungalow which he has built for himself amid the Berkshire Hills, one might, it is true, be tempted to take him for a follower of some of the mystic cults of antiquity, whose shadowy influence penetrates various transcendental fads of the day. At the threshold of his home sits a stone idol from India, while in various niches of the room, interspersed with long rows of learned books, are curious relics from Eastern temples, culminating in an ancient statue of the inscrutable Buddha himself. But in spite of these rather suggestive surroundings, mysticism plays no part in the intellectual equipment of the medical expert who has figured in so many famous cases during the last thirty-five years.

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"I studied Mrs. Eddy without regard to the peculiar religious system with which she is identified," he said in explanation of the work he has just completed in Concord, "and viewing her in this way, simply as a woman, I have come to the conclusion, as stated in my official report of the case, that she is absolutely normal and possessed of a remarkably clear intellect."

Doctor Hamilton was reminded that other investigators had reached quite a different conclusion regarding Mrs. Eddy, conspicuously the delegation of reporters who interviewed her some months ago in her Concord home and gained the impression that she was mentally dependent on certain members of her household.

"One journalistic inquisitor," he replied, with a suggestive twinkle of the eye, "is frequently enough to perturb an ordinarily sane person. What can you expect, therefore, when an army of them is suddenly let loose upon you? The placidity of the Buddha yonder might be ruffled by such an invasion—and I am not at all surprised that a lady eighty-six years old was agitated, to say the least, by the ordeal!

"When I met Mrs. Eddy a few weeks ago I had quite a different experience from that reported by many of her interviewers. Remember, I had the experience of the newspaper reporters in my mind and I was thus naturally on the lookout for any evidence of the mental weakness in her which they claimed to have discovered.

"I found Mrs. Eddy, on the occasion to which I allude, seated in a comfortable armchair in her study, a large back room on the second floor of her house. She was simply attired in a dark dress and light sacque, relieved by a simple ornament, a diamond brooch. Her white hair was worn in the style made familiar by her pictures. Her face was thin, as was her body. I was immediately impressed with the extraordinary intelligence shown in her eyes. In aged persons the eyes are apt to appear dimmed, contracted, and lacking in expression. With Mrs. Eddy, however, they are large, dark, and at times almost luminous in appearance.

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"As she talked to me, or answered my questions, the play of expression on her features evinced unusual intelligence and was in strict keeping with what she said. Her whole bearing was dignified and reserved, in perfect accord with what one would expect in a woman of education and refinement.

"As for our conversation, it covered a wide range of topics. Mrs. Eddy knew, of course, the purpose of my visit, and she very amiably answered all my questions bearing on her mental condition. In her turn she told me about her religious beliefs, giving me a sort of general summary of the Christian Science faith. It was a kindly talk throughout, and my venerable hostess manifested no ill feeling against any of the 'next friends' (to whom she jokingly alluded as 'nexters') who were attacking her in the courts, although she did appear to be hurt by the fact that the granddaughter who was associated in the proceedings against her was nevertheless a member of The Christian Science Church.

"For obvious reasons, arising from the nature of the suit that was brought against her, our conversation dealt largely with business matters in which she was personally interested. On these subjects she showed great shrewdness and a knowledge evidently gained from long experience. Thus, she talked readily about various investments she had made, assuring me, among other things, that nowadays she never buys stocks, because she had once lost the sum of ten thousand dollars through a stock transaction into which she entered at the suggestion of one of her students. But she has a liking for the purchase of bonds—preferably municipal bonds—and to help her in this direction she said she was in the habit of consulting a little book of hers which furnished her with statistics as to population, real estate values, and other data from the various cities which offered a field for the investment of her capital. As to future investments, she told me that she expected to leave all such operations to the Trustees whom she had appointed to take this burden from her shoulders.

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"I must confess that I approached this conference with Mrs. Eddy in a decidedly prejudiced state of mind. I had read the current abuse of her that one finds in the magazines and newspapers, and from this reading had become imbued with a distinctly adverse feeling towards Christian Science and its chief exponent. But when I saw and talked with her, and read and analyzed her correspondence, I experienced a complete revulsion of feeling, and this to such an extent that I have now become candidly of the opinion that Mrs. Eddy is not only sincere in all she says and does, but I believe also that she unselfishly spends her money for the perpetuation of a Church which, in her estimation, is destined to play an important part in the betterment of humanity—nor have I found that she is guilty of any extravagant indulgences such as one might look for were her motives less pure.

"In regard to Mrs. Eddy's daily life, the position which she occupies in her own household, there have, of course, been many conflicting rumors, all tending to depreciate her own individuality and variously describing her as a nonentity, a dummy in the hands of others. My investigations, extending over a month in Concord, have convinced me that the real truth is quite the reverse of these rumors. As a matter of fact, Mrs. Eddy's personality is an exceedingly strong one, and she has succeeded in impressing it on all around her.

"Mrs. Eddy lives in a very simple, unpretentious frame house, with a somewhat showy Francis I tower, in the environs of Concord on the road to St. Paul's School. The grounds, consisting of eight or ten acres, are situated on the crest of a hill overlooking an exquisite landscape, and have been attractively laid out, under her direction. The interior furnishings of the house are costly, but simple and in good taste. The room in which I talked with her was such as one would expect to find, with its carefully selected books and paintings and prettily arranged flowers, presided over by a woman of her dignity and refinement. She, herself, I discovered, far from being a

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mere visionary, is an excellent housekeeper, taking the keenest interest in the disposition of all her affairs and belongings. She is accustomed to give minute directions about all the details of her household. She selects the food for her table; she supervises the work of her retainers. In her study she has a separate set of signals, numbering seven or eight, for each person who lives with her. All of these people are absolutely devoted to her, and she seems to exert a marked influence over them. The idea that this strong-minded woman is ever a victim of coercion is manifestly absurd.

"Her own daily life is run on a thoroughly systemized set of rules. At six o'clock she is up and attending to her household affairs, after which she dictates to her stenographer or writes with her own hand. Every day she takes a drive in a closed carriage, accompanied by one of the members of her household, who has his seat on the box with the driver.

"In her ordinary conversation she is witty, a bit satirical, but with a great deal of gentleness in her demeanor to those around her. In the town where she lives she has spent a large amount of money in municipal improvements and for the beautifying of the church which was dedicated a short time ago.

"Mrs. Eddy has led, and still leads, a secluded life; but that is in accordance with the religious belief which she has adopted. For a woman of her age, I do not hesitate to say that she is physically and mentally phenomenal. In the matter of her longevity, some Christian Scientists have gone so far as to assert that she will never die. She herself, however, does not hold to any such ridiculous belief, but refers frequently to the life after death as a state of existence to which she is liable. I fancy that the belief among some of her followers involving the indefinite continuance of her earthly life arises purely from the visible evidence of Mrs. Eddy's great vitality and the absence of any of the usual tokens of mental breakdown natural to one of her great age.

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“There is certainly no sign as yet of the coming of this breakdown. Nor can Mrs. Eddy’s religious teachings, strange and unreasonable though they may be, be advanced as a pathological evidence of mental debility. After all, her teachings are merely a culmination, a crystallization, of similar systems that have been cropping up during the last half century under the leadership of such enthusiasts as Noyes, Cullis, Simpson, Boardman, and a score of others who, influenced by a certain phase of idealistic philosophy, have denied the reality of matter and disease. In this country everyone is entitled to hold whatever religious belief he or she may choose; and this being so, there seems to be a manifest injustice in taxing so excellent and capable a woman as Mrs. Eddy with any form of insanity.”

APPENDIX III

GENERAL FRANK SHERWIN STREETER'S PLEA TO THE COURT AGAINST THE DISMISSAL OF THE "NEXT FRIENDS" SUIT

AUGUST 21, 1907

"IF YOUR HONORS PLEASE, in behalf of Mrs. Eddy, my associates, the Attorney-General, Mr. Eastman, and Allen Hollis, join me in presenting the following motion: That the Masters proceed with the hearing to determine the question submitted, namely, Mrs. Eddy's competency to manage her business affairs March 1, 1907.

"Upon this motion I desire to speak briefly, and perhaps more temperately than the circumstances would justify me in speaking.

"If we are allowed to proceed we should show you that on February 12 Mrs. Eddy began to arrange for the entire management of her property during her life, and to make liberal provision for her kindred during that time. I will not go into the details of these matters excepting to say to you that if your Honors are not already satisfied we should be able to satisfy you beyond question not only of Mrs. Eddy's absolute competency to deal with her affairs, but that during the last two weeks of February, the last two weeks before this suit was brought, she was dealing with those questions with sagacity so far as her business matters

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were concerned, and as a noble Christian woman so far as her next of kin were concerned.

"Now, your Honors, neither Mrs. Eddy nor her counsel have the power to prevent her so-called 'next friends' from trying to persuade Judge Chamberlin to let them dismiss the bill and get out of court. Neither have we the power to prevent their unconditional surrender in the middle of this hearing before the Masters.

"They volunteered to begin this wretched assault upon the person, property, and religious faith of an aged citizen of New Hampshire, and now, six months later, when their charges have utterly collapsed, they run to cover. This is their legal right, but I speak of the legal rights of Mrs. Eddy.

"Let me temperately review the situation. She is an honored citizen of this state, entitled to the protection of its courts. She is the founder and head of a great religious organization, with many hundred thousand devoted followers. On March 1 last, she was living peacefully in her own home, surrounded by faithful friends of her own choice. She was possessed of a large property, acquired almost solely from the sale of her religious writings. It will sometime appear that, after providing liberally for her own kin, she has devoted much of her estate to the promotion of the religious views taught by her. She was a good citizen. She was, and is, entitled to the protection of the law.

"On that day, March 1 last, this suit was instituted by a great newspaper which had hired and paid eminent counsel to bring it. It was primarily an attack upon the religious

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teachings of a great religious leader. A son and an adopted son inconsiderately loaned the use of their names as 'next friends,' and the agent of this newspaper who visited the son at Lead City, Dakota, November 29, and the adopted son at Waterbury, Vermont, March 6, and persuaded them to coöperate, is now writing in the presence of your Honors at the reporters' table.

"This suit was brought in her name against ten honest men, alleging, first, that she was incompetent to protect her property, and, second, that these ten defendants have wrongfully misappropriated her funds. Not one of these defendants had ever taken a dollar of her money. They have answered under oath. The truth of their answers is admitted. The suit was based on false pretences. The situation was unique in legal history. Mrs. Eddy, in the eye of the law, was not a defendant, although the proceedings were, in fact, being directed solely against her. She was not a plaintiff; the suit was brought against her will. Her Trustees, who held and were managing her entire estate under a valid deed, prayed for leave to intervene. Their petition was denied. She personally appealed to the court for protection. She urged that the maintenance of these proceedings by these alleged 'next friends' was an abuse of the processes of the court and an unwarranted interference with her constitutional and legal rights, and that she was entitled to speedy relief.

"She represented that under the constitution and laws she was of right entitled to a determination of the ques-

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tions, first, whether her property interests have been and are now fully protected, and whether there is any lawful or just occasion for the maintenance of these proceedings by said 'next friends'; and, second, whether the Trust Deed and the appointment of Trustees and attorneys by her was thereby her free and intelligent act and carried out her own wishes; and, third, whether the proceedings were brought in good faith for her personal benefit, and as a citizen she prayed for a speedy determination of these and other questions—all without avail.

"These so-called 'next friends,' her assailants, bitterly opposed her petitions and they were denied. They insisted that her competency should be determined by the court, and their requests were granted against her protests.

"You were appointed Masters to pass on the questions submitted in your commission.

"Knowing that upon the evidence there could be but one outcome of this hearing, she did not hesitate to submit to your decision. She has coöperated with you to obtain a full investigation. She has assented to every suggestion made by the Masters to enable them to arrive at a just decision. She has submitted herself to your personal examination in the presence of counsel for the alleged 'next friends,' and the stenographic report thereof has been given to the world. She has been asked to submit herself to the examination of hostile alienists, and, for the purpose of enabling you to reach a just conclusion in your own way, she has assented to that. Nothing that your Honors thought would aid in

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the ascertainment of the truth has been objected to by her or her counsel.

"This trial has been proceeding five days, and, with the exception of her own examination before you, the only evidence submitted is a few letters selected out of thousands written by her and a few fragments of her other writings. Upon the charge that her money has been misappropriated, that her property was not safeguarded, not one word of testimony has been introduced. The charge that she is incompetent has utterly collapsed, and now these altruists who pretended and represented to the court that they brought this suit as her friends, for her protection and in her interests, have made their public confession to the world.

"Under these circumstances, we submit that Mrs. Eddy has a legal right to a finding of her competency—to such a finding on the case as it now stands. If you think otherwise, then to a finding upon such further evidence as she may produce.

"Any other result will bring reproach, in the eyes of the world, upon the administration of justice here.

"I speak, your Honors, not only for Mrs. Eddy, but for every other citizen of this state whose person, property, and religious convictions are now endangered.

"In their name, and in the name of this honorable and honored woman, we respectfully demand that a finding of competency be made by your Honors upon this issue, thrust upon her and submitted to your decision by the court."

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JUDGE ALDRICH: "We have only this observation to make with reference to the present aspect of this case. We have acted from the beginning upon the idea that the issue submitted to us was purely a property issue. We have endeavored to hold the lines of the trial with that view of the controversy, excluding so far as possible all considerations in respect to religious doctrines or religious faith. Of course, in order to have an issue, there must be a suit, a proceeding, either at equity or at law. There was such a situation in respect to the parties in this case, and out of that suit Judge Chamberlin framed an issue which he submitted to the Masters here and in which he in detail provided what appearances should be made, what parties should appear here, and evidently contemplated that the 'next friends' were to go forward and maintain their claim with respect to the issue presented. They having withdrawn from this hearing, and with notice that they intend to exercise the right to dismiss the bill in the Superior Court, we think there is nothing left to be answered by Mrs. Eddy or decided by us. Therefore we should not feel warranted in going forward *ex parte* with the view to establishing the mental status of Mrs. Eddy on the first of March. We think we should report to the court what has been done, that is, report the evidence under the commission. The commission, I think, requires that we should report the evidence.

"We may be wrong in our disposition of your motion, Mr. Streeter, but although this is a friendly suit, as we have said, it in a sense of course involves the interests of different

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parties, and when the party who asserts a lack of mental capacity withdraws there is really no controversy left; Mrs. Eddy stands with nothing to answer, as we view it. If we take the course which I have just suggested, report all the evidence up to the present time, and then report what action has been taken by the 'next friends' on your motion, then, in case we are in error about the effect of this withdrawal, Judge Chamberlin will only have to direct that the trial proceed, and if we are right he will only have to accept the situation as one in which the plaintiffs have the right to dismiss the bill and end the controversy.

"If we should go forward, we might do something unwarrantable, and according to our view we should if we undertook to decide this issue, to go forward in the absence of 'next friends' and decide upon the question of Mrs. Eddy's capacity. If we should stop and report what has been done to Judge Chamberlin, there could be no harm done, except such as results from delay. . . .

"Do you except to this, Mr. Streeter? Do you except to the refusal to proceed?"

MR. STREETER: "I do except, yes, sir."

APPENDIX IV

A RECENT ATTACK ON MRS. EDDY

MRS. EDDY, THE BIOGRAPHY OF A VIRGINAL MIND. *By Edwin Franden Dakin.* Reviewed by Hugh A. Studdert Kennedy.

[From the *San Jose Mercury-Herald*, September 8, 1929]

IT WOULD SEEM to be a conviction among certain writers that one of the royal roads to the land of the best seller is by way of an attack on some notable figure in history held in high esteem. The higher the esteem, the more apparently secure his place in his own niche, the more "sure fire" is the attack held to be. In quite recent times such world figures as Washington, Ruskin, Gladstone—to mention only a few—have come under "condemnation."

The effect of course is always the same. Within a very short time the great character in history emerges unscathed, and the writer and his book are forgotten. The test of works is always triumphant. The incisive prescience of the man born blind comes to the rescue, and the world settles back with the remark, "Whether this man be a sinner I know not, but one thing I know, that whereas I was blind now I see."

Nevertheless, the historian and all of us who are historically minded, and most of us are, are interested in history for its own sake. Hence the present vogue for biography and the claim which Mr. Dakin makes for his book.

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Is Mr. Dakin's book good history or is it rather bad historical fiction?

Well, I venture to think that any real student of history will not get beyond the first pages before, like Hezekiah, he will find himself "going softly"; for Mr. Dakin makes it perfectly clear from the start, in spite of his disclaimers in the preface, that he is frankly antagonistic to his subject and determined to do everything he can to make good his antagonism.

He reveals this, of course, in the usual way by the question begging epithet and adjective. Mrs. Eddy, even in her youth, never writes, according to Mr. Dakin, a letter: she writes an "effusion." She never investigates anything: she "dabbles" in it. If she seeks to enter into the amusements of her companions, it is because she finds the opportunity "too tempting" for the "lover of an audience to miss." If she happens to use words rather beyond her years in her letters it is with the intention of being "impressively sweeping."

Then again, in spite of the fact that Mr. Dakin is writing about things which happened, in many cases, the better part of a century ago, he has no more doubt as to the feelings and emotions, desires and purposes, of the actors in his story than if he had been on the spot and had made inquiries. He is just as sure as to how Mark Baker, Mrs. Eddy's father, felt over a certain incident or situation in the 1830's as he is that Mrs. Eddy, in the 1900's, when she remarked to a much loved student that she looked "so healthy and well" did so "enviously."

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Now, while I am not a member of the Christian Science movement or connected with the organization in any way, I have for many years entertained a profound admiration for Mrs. Eddy, and have been particularly interested in ascertaining all I could in regard to her really remarkable career. I am therefore just the wrong person to read Mr. Dakin's book. As the great Doctor Salmon used to remark, "When a man gets beyond you, you have only his own word for it whether he is up in the clouds or down in the mud." The average reader is in this position in regard to Mr. Dakin, and Mr. Dakin knows it. He has written his whole book in the fortification of this assurance.

Perhaps the best way to show clearly Mr. Dakin's method is to take one specific instance and analyze it carefully. For this purpose the historic episode in 1907 when the Court at Concord in the course of the notorious "next friends" suit adjourned to Mrs. Eddy's home, to see for itself whether or not Mrs. Eddy, then 86 years of age, was incapable of managing her own affairs as was claimed by her opponents may be cited. On pages 441-442 of his book Mr. Dakin thus vividly describes the scene:

"Mrs. Eddy had been prepared to receive them in the library, where the heavy curtains were half-drawn so that the room was almost in twilight. Even in the shadows, however, her face was emaciated, her eyes hollow, her hands thin and heavily veined. Feeble, but nerved for the ordeal with every muscle in her body tense, she stood to receive her visitors, then lowered herself haltingly into her

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armchair. She seemed almost to be acting a well-learned part—a voice high pitched and unmodulated, her answers given for long minutes without a falter, only the nervous flutter of her eyes and fingers occasionally betraying her anxiety. . . . Her gaze roved questioningly over the grave faces that confronted her. Her eyes lost their focus. She moistened her lips. . . .

“A voice broke in upon her consciousness.

“‘Well,’ said Judge Aldrich pleasantly, ‘the gentlemen present want to ask you some questions.’

“Mrs. Eddy craned forward slightly, clutching her lace shawl with palsied hands. ‘And I beg pardon? My only difficulty is a slight deafness. I can see to read common pica, but I can’t hear distinctly without some difficulty.’

“‘If you feel fatigued,’ said the judge, raising his kind, low-pitched voice, ‘we want to have you speak of it and let us know.’

“‘Thank you,’ replied Mrs. Eddy eagerly, in her sing-song soprano—her voice had lost the sonority of its earlier years. ‘I can work hours at my work, day and night, without fatigue, when it is in this line of thought; but when I go to worldliness I am sometimes fatigued by it—and yet these things are indispensable and I regard them as sacred’.”

Now, the day on which the court adjourned to Pleasant View was the 14th of August, 1907. In the same year, about two months previously, namely, on June 8, Mrs. Eddy had been interviewed by Arthur Brisbane for the *Cosmopol-*

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itan. Arthur Brisbane spent several hours at Pleasant View and saw and spoke with Mrs. Eddy on three separate occasions. The interview lies before me as I write. Mr. Brisbane says:

“Mrs. Eddy is 86 years old. Her thick hair, snow white, curls about her forehead and temples. She is of medium height and very slender. She probably weighs less than 100 pounds. But her figure is straight as she rises and walks forward. The grasp of her thin hand is firm; the hand does not tremble. . . .

“Mrs. Eddy’s face is almost entirely free from wrinkles; the skin is very clear; many a young woman would be proud to have it. The forehead is high and full, and the whole expression of the face combines benevolence with great strength of will. Mrs. Eddy has accumulated power in this world. She possesses it, she exercises it and she knows it. But it is a gentle power, and it is possessed by a gentle, diffident, and modest woman.”

Going on to speak of Mrs. Eddy’s voice, Arthur Brisbane records how he asked Mrs. Eddy to read a passage of his own selection from the current issue of the *Christian Science Journal* which was evidently at hand. He tells how Mrs. Eddy took up the *Journal* and read the passage indicated without the aid of glasses, and continues:

“If any Christian Scientists have worried about Mrs. Eddy’s health and strength, that reading would have ended the worry, could they have heard it. Among young public speakers there are few with voices stronger, deeper than

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the voice of Mrs. Eddy at 86 years of age. She read the ordinary magazine type without glasses as readily as any woman of 25 could do and with great power of expression and understanding."

Thus, side by side with Mr. Dakin's picture of a palsied old woman furtively surveying her audience in a condition bordering on horror, we have this erect, composed little lady, with a hand that does not tremble and a voice of depth and beauty which might well have been the envy of a woman in her twenties. Other contrasts in the picture the reader can examine for himself at his leisure.

It needs, moreover, to be remembered that Mr. Dakin here in his book is writing of events which happened 22 years ago. He had access to the simple court record, a copy of which is on my desk, but for the details of his scene, the darkened room, the staccato voice, the palsied hand, the look of horror and so on and on, one wonders if he had any other authority but that which he taxes so heavily throughout his whole book, namely, his own imagination.

Neither can Mr. Dakin plead ignorance of facts. He knew of Arthur Brisbane's interview and had access to it. He quotes a line or two from it but seeks to belittle its value by the rather ingenuous remark that it was written by "young Brisbane" then at the "beginning" of his fame as a newspaper man. As a matter of historic fact, at the time he interviewed Mrs. Eddy, Arthur Brisbane was 43 years of age, had been in journalism for 21 years, and was editor-in-chief of the *New York Evening Journal*.

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It is interesting to note in passing that Mr. Brisbane quite recently in his editorial "Today"—to be exact, it was on August 23, 1929—referred to this interview with Mrs. Eddy and reaffirmed some of his statements.

But enough has, I think, been said to show the nature of Mr. Dakin's work. To put the matter briefly, and in a measure regretfully, the book is not worth reading, and no serious student of history would read beyond the first few pages unless he had, as I had, some definite purpose in doing so. Mr. Dakin's "Mrs. Eddy, the Biography of a Virginal Mind," must stand in relation to history in much the same way as the apocryphal New Testament to the recognized canon.

APPENDIX V

EDITORIAL COMMENTS ON THE DISMISSAL OF THE "NEXT FRIENDS" SUIT AUGUST 21, 1907

THE ABLE EDITOR—some twenty years ago—of the New Hampshire *Patriot*, in a prefatory note to a collection he made at the time of some of these comments, remarks:

These editorials are worth preserving in attractive form, and the volume containing them should find a prominent place in the libraries of our country, that coming generations may learn therefrom what the temper of their ancestors was on questions of such grave import—questions involving the right to worship God after the dictates of one's own conscience. . . .

The preservation of the court record is important and signifies much, but courts are governed by law and precedent and in a way are independent of the people. The utterances of the press of the country are determined by popular impulse; they stand for fair play between man and man, and for the well-known and long-established rights of men and women, and are in quick and close touch with the people. Courts interpret the law; the press interprets the sentiment of the nation. For these reasons stress is laid upon this part of this volume.

The estimate is, of course, a just one, and, illustrating forcibly as they do the general public attitude towards Christian Science some twenty-three years ago, space is accordingly given in this Appendix to these editorial comments.

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The *Daily News*, Pasadena, California:

The widely heralded attack on the leader of the Christian Scientists has collapsed. Insincere movements are peculiarly subject to sudden collapse. For a long time it was persistently rumored that Mrs. Eddy was dead and had been dead for years, and that she was being impersonated by another for the purpose of deceiving her followers and the general public. . . .

If there is any one thing that above all others is characteristic of Americans who permit themselves to do their own thinking, it is an inherent love of fair play. Here is a woman whose life is being spent in a search for spiritual truth. Leaving out of the question the truth or error of her reasoning and the conclusions drawn from it, its plain object is to relieve human suffering. Thousands on thousands of the most intelligent people of the highest possible character in every civilized land testify to its healing. They are honest in this belief, and if they have not been healed they have been deceived into a freedom from disease to which they gratefully testify. . . .

These "next friends" have simply been used. The real attack has been against Christian Science. It has ignominiously failed of its purpose, reflected no credit whatever on its real originators, and has only strengthened the cause against which it was aimed. This remarkable movement will stand or fall on its merits.

The *Home Rule*, Abilene, Kansas:

The case brought against Mary Baker G. Eddy, which involves her liberty and property, by so-called "next friends," is a species of injustice under the forms of law that should arouse an indignant protest from the press and the people of this country. Here is a woman who has devoted her whole life to doing good for others. She has founded a church on what she and her followers believe to be the right interpretation of the Christian faith. She has spent a long life in writing, talking, and teaching the plan of salvation as given by our Savior, as she understands it.

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Whether her philosophy be perfect, better, or not so good as that taught by other Christian sects, it cannot be devoid of a great truth, else it could not have such a large and intelligent following. Not alone in this country, but in many other countries there are men and women who believe in the teachings of Mrs. Eddy. No one can claim for a moment that her teachings are immoral. Everybody concedes that her whole life has been one of peculiar devotion to what she thought was right. Mrs. Eddy is a publicist of world-wide reputation. There are a million of people or more in the United States who believe that she has accomplished more good than any woman who ever lived. While there are others who disagree with her philosophy, there is none but concede the purity of her motives, as well as her phenomenal ability in propagating and advocating her faith and doctrine.

She has secluded herself from the world in a modest home, surrounded by those who love and revere her. It is the universal testimony of her neighbors and friends that she is an ideal citizen, who has consecrated her life to the betterment of her race. . . . As to the ability of Mrs. Eddy to take care of herself, testimony has already been given by some of the most eminent and upright people in this country who have recently visited and talked with her—men like Arthur Brisbane and Edwin J. Park. The devotion of her followers is the safest protection she could have, if she were wanting in anything in this world. Many of them are among the very brightest and best people in the country. They could not be deceived by designing persons imposing upon Mrs. Eddy. They would act and act promptly if she were in need. Everybody must know this to be true.

In strange contrast to the greed and malevolence of these "next friends" is the sweet, pure, and holy life of this venerable woman. And we cannot help but think that there is enough justice in the State of New Hampshire to protect this saintly woman against the machinations of her enemies.

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In saying this we do not speak as a member of the Christian Science Church. We are not a member of that organization. Nor is it the purpose in what we have to say to make any plea whatever in favor of that religious faith. We write as an American citizen, in behalf of a good, pure woman, who has devoted her life for the good of others. We would enter a protest against the wrong, against the injustice that is being heaped upon this venerable woman in the name of the law.

Mrs. Eddy is entitled to her belief. This is a land of religious liberty. She is entitled to the law's protection in the enjoyment of her property—property she has earned with her pen. If she is disturbed in her property or liberty it will be a foul blot on the administration of justice in New Hampshire; worse than that, it will be an indictment of the civilization of the twentieth century.

The *Star-Journal*, Pueblo, Colorado:

While it is not the purpose of this article to express an opinion regarding the soundness of the doctrine of Christian Science, nor to say how far, if at all, the belief finds warrant, either because of Biblical precept or scientific investigation, it is undoubtedly true that many estimable persons hold conscientiously to the belief, and the fact, that Mrs. Mary Baker G. Eddy is regarded by these as the foremost living exponent of the cult, in itself should be presumptive evidence of her sanity, and the further fact that she has written clearly and, granting the soundness of her hypotheses, convincingly upon the subject, is certainly proof that far from being insane, she is the possessor of unusually alert mental faculties.

The fact that Mrs. Eddy has generally led a life of seclusion gave apparent plausibility to these allegations, but within the past few days such theories have been thoroughly exploded, in that Edwin J. Park, a well-known newspaper man on the staff of the *Boston Globe*, a reputable and reliable newspaper, visited Mrs. Eddy at her home and obtained an interview from her lasting forty minutes.

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Mr. Park's testimony must be taken as conclusive, as he is disinterested and fair, a keen observer, and from his journalistic experience admirably qualified to judge the mental qualifications of persons whom he meets, and he states unqualifiedly that Mrs. Eddy, so far from impressing him as mentally incapable, showed a remarkable degree of mentality, and, considering her advanced age, that it was truly wonderful.

He quotes a number of her statements, in fact gives a general résumé of the entire conversation, and in it there seems to be none of the lapses of memory that even in normal cases are associated with great age, and the reasons that the distinguished woman gave for her actions were so sensible as entirely to preclude the assumption of even deteriorating mental powers, not to speak of insanity.

As stated above, this newspaper has no bias upon the subject of Mrs. Eddy's beliefs. She may be right or wrong, but whether she is right or wrong is entirely beside the question of her persecution, and, believing thoroughly in the spirit of fair play, it seems monstrous that she should be hounded as she is.

The Tribune, London, England:

Interviewed yesterday by a representative of the *Tribune*, Mr. Frederick Dixon, the Christian Science Publication Committee in England, expressed his pleasure at the verdict, but at the same time affirmed that its announcement had been to him in no way a cause of surprise.

"All Christian Scientists knew from the first," said Mr. Dixon, "that Mrs. Eddy would be triumphant in this matter. It was stated that she was not mentally fit to control her own affairs and estate. The wildest and most unscrupulous charges were circulated and it was freely stated that she was being robbed by her personal secretary, Calvin Frye.

"Upon this her accounts were immediately submitted to a firm of chartered accountants. These discovered that Calvin Frye had

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actually robbed himself of six hundred and seventy-seven dollars. His procedure seems to have been that, whenever faced by a difficulty in bookkeeping, he disbursed money from his personal exchequer. It was generally agreed that, although an honest man, he was not a very ingenious accountant. So the wild charges of theft against Calvin Frye resulted in the discovery that he had indeed robbed himself and entailed the repayment to him of six hundred and seventy-seven dollars.

"Meanwhile Mrs. Eddy had been interviewed by journalists from all quarters—from Boston, New York, and Chicago. These gentlemen, as a result of their interviews, deluged the American press with proofs that Mrs. Eddy was not only perfectly sane, but also—as I know her to be—one of the acutest women in the world."

"But what do you suggest, Mr. Dixon, was the object that promoted the instigation of such charges?"

"Perhaps you had better hear Mrs. Eddy's own opinion as expressed to a well-known American journalist. Her words, as reported were as follows: 'Greed of gold, young man. They are not interested in me, I am sorry to say, but in my money and in the desire to control that. They say they want to help me. They never tried to help me when I was working hard years ago, and when help would have been so welcome.'"

"And now, Mr. Dixon, what about the rather sensational story attributing to Mrs. Eddy the assumption of material immortality upon this earth?"

"This story, as you have probably heard it, is as absurd as many others of the same kind. This is what Mrs. Eddy says of the matter (Unity of Good, p. 55): 'The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth. I have by no means spoken of myself. I *can* not speak of myself, as "sufficient for these things." I insist only upon the fact, as it exists in Divine Science, that man dies not, and on the

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words of the Master in support of this verity—words which can never “pass away till all be fulfilled.” Because of these profound reasons I urge Christians to have more faith in living than in dying.’”

“And what effect do you think all these wild charges and stories have upon the growth of Christian Science and the Christian Science movement, Mr. Dixon?”

“In a sense I suppose they do good. People become interested in them, investigate them, discover their shallowness and futility and malice and finally turn to investigate Christian Science itself. In this way many persons learn of the great healing work which is daily going on, and without which Christian Science could never have attained its present and ever-growing dimensions.”

The Woman's National Daily, St. Louis, Missouri:

If there is any record of the world's ever having received a new truth, or an old truth in a new form, without having stoned the one who gave it, that record is still to be dug up. If any person has sought to better the condition of his fellows and escaped the bitter attack of prejudice and malice, history does not mention it. Religious persecution, the most pitiless and malicious of all persecution, at least as practiced in former days through torture and burning, is supposed to be a thing of the past, but an exhibition of such persecution, the more shameless and the less to be tolerated because apparently coupled with avarice, has recently held the attention of this land where every man's religious freedom is supposed to be guaranteed. In Concord, New Hampshire, lives the Rev. Mary Baker G. Eddy, whose life for forty years has been devoted to teaching the truth as she sees it, an uplifting, world-bettering form of truth which bears so many of the earmarks of the full truth that a multitude of her fellow men and women look upon her as almost a divine teacher. Whether we accept her teachings or not, yet we must admit that the rest of us various Christian sects have much to learn from the lives and examples of those who have. From my own personal observation (and I have had

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opportunity to make close and intimate observation) I have yet to see anything but good come to those who have sought to follow the world-old principles of truth, which form the basis of her new teachings. We may not accept many of the features of Christian Science, but we cannot gainsay its fundamental principles without at the same time taking the props from under the teachings of Christ himself.

The Monitor, Concord, New Hampshire:

For more than fifteen years Mrs. Eddy has made her home among us; and she leads a simple and well-ordered life—as befits one who has a daily routine filled with great duties to a great cause. That she fulfills these duties to the last degree is evidenced by the growth and advance of the movement which she heads; and that she finds time for other good works—for charity, for helpfulness, and for public-spirited coöperation in the affairs of the community where her home is fixed—thousands of Concord people are ready cheerfully to attest. . . .

When anyone tells Concord that Mrs. Eddy is not one of our busiest, most helpful, and most beloved and respected citizens, in full possession of her illustrious faculties of mind and in bodily strength beyond what her years warrant, Concord has a prompt and impregnable answer:

“We all know better.”

Daily Times, Glens Falls, New York:

As regards the proceeding against Mrs. Mary Baker G. Eddy, now being prosecuted by three so-called “next friends,” it is not necessary that the tenets of Christian Science need to be discussed, for if it be true that belief in Christian Science is tantamount to insanity then we are forced to the conclusion that our asylums will not be large enough to take care of the large number of “Scientists,” and that we will be required to build new asylums just in the proportion that new Christian Science churches are being erected in the principal cities and towns of the country. This is too absurd to be discussed.

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The fair-minded citizen will ask for Mrs. Eddy "the square deal," nothing more. Threshing out the belief of the Christian Science cult in New Hampshire courts in an effort to prove that the "discoverer" of "Christian Science" is not of sound mind, will not do. This savors too much of New England persecution and two centuries ago, when witches were burned at the stake and rocks rolled upon their ashes lest they should break from their graves and spread pestilence abroad.

The Inter-Ocean, Chicago, Illinois:

Whatever the motive behind the proceedings to establish the mental irresponsibility of Mrs. Mary Baker G. Eddy, discoverer and founder of Christian Science, it will occur to many people, regardless of their religious or medical training, as something contrary to the American idea of fair play, to say nothing of the American idea of gallantry, that a woman of her age should be subjected to the ordeal insisted upon by the legal representatives of the interests opposed to her.

But since this ordeal was insisted upon, and since it is to be continued, it must be a source of satisfaction to find that an American woman who has so long since passed the scriptural limit proves herself upon examination to be the equal, if not the superior, of these legal representatives in intellectual capacity and strength. That Mrs. Eddy is, in the highest sense, a remarkable woman was never more clearly established than in this inquiry.

The Free Press, Detroit, Michigan:

All great thinkers and all great poets have seemed insane to their contemporaries, and Professor Lombroso maintains that they were. But the crude common sense of one generation is always lost in the rapt admiration of the generations that have succeeded. Stoned and crucified, or at least greeted with obloquy and scorn in their day, the great men have laid deep the foundations upon which the subsequent ages have built.

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Crude common sense and crass materialism hailed Mrs. Eddy's book with derision and scorn when it first appeared and pronounced it the product of an insane pen. "To say that matter does not exist is sure proof of lunacy," men cried. But after all there is hardly a metaphysician in the world today who believes that matter has any existence apart from mind. The simple, empirical idealism of Bishop Berkeley has become the foundation of modern science. Everybody who has studied the matter knows that the form, position, color, odor, and hardness of objects are merely a congeries of tributes which have no meaning apart from the cognizing mind. To a man born without the five senses there would be no world.

The viewpoint of Mrs. Eddy is still more radical. It has not commended itself to many metaphysicians. It does not commend itself to us. But that does not prove that Mrs. Eddy is insane. There is room enough in the world for all varieties of belief. There is truth in them all. And from the clash of beliefs truth slowly emerges to be seen of men.

The Republican, Springfield, Massachusetts:

So far as Christian Science is affected by the case, it has received one more gratuitous advertisement of amplitudinous proportions, and it has been hurt as little as Mrs. Eddy herself. If the desire was to attack that faith under cover of the legal proceedings to test Mrs. Eddy's mental condition, and thus open up in the courts a line of assault upon its history and its tenets, the scheme failed the moment that the Masters wisely and properly refused to open up issues outside the simple property question involved. The one question was entirely separate from the others, and these others call for the judgment of something besides the purely legal mind.

The Republican, Denver, Colorado:

Before the commission, Mrs. Eddy has demonstrated that despite her advanced years she is alert to a degree. There is evidence in her own case that mind is triumphing over matter. Insane? When Paul

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was before the Romans on a like accusation he answered, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." The words of the Christian Science founder to the members of the Concord commission were eminently sober and Christian-like. As for the "next of kin" there is historic precedent in plenty for the position taken by Mrs. Eddy. The world's advance work has not been done by those whose views were bounded by blood relationship.

The *News*, Savannah, Georgia:

Her examination by the commission was full of interest. It indicated that she is a very remarkable woman. Unless the attorneys opposed to her make a better showing when the commission visits her this week, it is impossible to see now how it can be held that she is not fit, mentally, to handle her own business affairs. It is a safe prediction that the investigation will show that she is able to manage them.

The *Independent Voter*, Toledo, Ohio:

It is hoped that the courts will formally wind the matter up by sustaining Mrs. Eddy in her property rights, as well as her intellectual standing. Such minds are rare as that possessed by Mrs. Mary Baker G. Eddy. She is the founder of the Christian Science cult. Its value as a science may be and is questioned by many, but there is one view of it at least that should not be overlooked; that is, the people who compose the membership are not those in any community who are inclined to pursue evil practices; on the contrary, they are recognized as good examples of the socially pure. Why, then, cast a stone in the way of this or any other cult that has a tendency to create in man a thirst for higher things?

Optic, Quincy, Illinois:

So Mrs. Eddy's court case has ended. As to the merits of this suit, the general public has no definite opinion. It was a question of property rights, in which the public could only have that interest which

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desires to see justice done to all concerned. But there was more than property question involved indirectly in these proceedings. It is safe to believe that there would have been no court case, had it not been for inspiration based on bitter opposition to the religious doctrine of which this remarkable woman is the leader and founder. It is a curious fact, one worthy of study by psychologists, that the Founder or Leader of such a peculiarly pacific faith as that of Mrs. Eddy should be subjected to such bitter, unrelenting hostility. Nor does the fact that the Leader is a refined and cultured woman make the slightest difference to her persecutors. This is surely not as it should be. It is certainly not a right thing in this country, in which religious freedom is one of our fundamental principles. In this republic, every instance in which a lawful religious faith is persecuted is a distinct violation of the spirit of our institutions—this irrespective of the truth or error of the faith. As heretofore stated in these columns, we are not of Mrs. Eddy's faith. But we are distinctly a believer in fair play, in accordance with American institutions, and Mrs. Eddy has not been fairly treated. There is no question about that.

The Sun, Attleboro, Massachusetts:

The suit against Mrs. Baker Eddy has been withdrawn without compromise or "settlement," and the "next friends" have thus publicly acknowledged that statements that Mrs. Eddy is incompetent have no foundation in fact. It has been the severest trial of her life—this long discussion of her mental state—and the litigation having been concluded, it is to be hoped that she will be left to enjoy the peacefulness and serenity that her years have earned for her.

The Enquirer, Buffalo, New York:

The advisers of Mrs. Eddy must have been confident of her sanity. They submitted the question to Doctor Hamilton, who does not always testify as he is retained.

APPENDIX VI

LETTER FROM THE BOARD OF TRUSTEES TO THE BOARD OF DIRECTORS

Sept. 30, 1918.

*The Christian Science Board of Directors,
Falmouth and St. Paul Streets,
Boston, Massachusetts.*

DEAR FRIENDS: Referring to our meeting with you on Wednesday, Sept. 11, and your request later that the Board of Trustees listen to the reading of the minutes of the Board of Directors, recording their interpretation of that meeting, after most careful and earnest consideration, the Board of Trustees has decided that this would not be a wise course of action for the trustees to take.

In view of this request of the directors and of the meeting of Sept. 11, and more especially in view of the reference to a certain "memorandum" prepared by the Board of Directors and presented to the Board of Trustees for their acceptance at certain joint conferences held by the two boards in the month of February, 1916, and again brought up by the Board of Directors for discussion with the Board of Trustees in recent conferences, which, though having been rejected by the trustees as a contravention of the Deed of Trust and the Church Manual, may still be in the directors' file, it is our desire to set forth clearly in writing the position of the Board of Trustees as stated at the meeting of Sept. 11.

At that meeting the trustees stated to the Board of Directors exactly how they viewed the Deed of Trust and the Manual in their relation to the trustees and their work. The trustees affirmed definitely that, to them, as loyal Christian Scientists, their trust was not

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only a most sacred and honored trust given to them by our Leader as a "perpetual and irrevocable trust and confidence" (Deed of Trust), but that it was an absolutely legal trust governed and perpetuated by the laws of Massachusetts and the United States, and that in order to be true to this trust there was no other course possible to them than to abide absolutely by the Deed of Trust and the Manual, both in the letter and the spirit, and that from that day they proposed to do so; that the trustees felt that it was incumbent upon them to interpret the Deed of Trust through their own metaphysical understanding of what our Leader has written, since they were the ones called upon to fulfill the trust, and that that interpretation could not be done by somebody else for them.

The directors stated at the close of the meeting that the trustees had made their position quite clear, and in view of that statement, this letter might seem superfluous, but as we have already stated, it seems just to state our position in writing, and provide a copy of this letter for each member of your board so that every statement therein may be verified with the Manual and the Deed of Trust.

At the meeting on Sept. 11, some members of your board indicated that the statement of the trustees was an entirely new position for the trustees to take, and that it was a complete surprise to the directors. Since that meeting the trustees have gone back over old correspondence with the directors, and they find that their position in substance is in exact accord with the record of the trustees for a number of years, and so far as they can learn, it is the position that the Board of Trustees has felt was the only correct position from the beginning of the trusteeship. Therefore the surprise could only have been occasioned by the directors' never having grasped the viewpoint of the trustees as to the purport of the Deed of Trust and the Manual in their relation to the Board of Trustees.

In order to make the question perfectly clear, we wish to state, in our Leader's words, that the Deed of Trust, under which the trus-

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tees legally operate, was prepared by our Leader and given as "A Gift to The Mother Church, and a Grant of Trusteeship" (letter conveying the Deed of Trust), and it was to be a "perpetual and irrevocable trust and confidence" (Deed of Trust), and that "The delivery of this instrument to, and its acceptance by said trustees shall be regarded as the full establishment of the trust and as the agreement by the trustees to honestly and faithfully do and perform all things to be done and performed by them within the terms, objects and purposes of this instrument" (Sec. 14). This Deed of Trust, according to Sec. 1 of Art. XXV of the Church Manual, is inferentially incorporated as part and parcel of the Church Manual. Therefore its conditions are obligatory upon the trustees, not only as an integral part of the Church By-Laws, but also according to the laws of the land.

Simply stated, the trustees consider their trust is for the one purpose, as stated in the Deed of Trust, "of more effectually promoting and extending the religion of Christian Science as taught by" Mrs. Eddy, and not for the purpose of making money, although all "net profits"—and the Deed of Trust defines what is meant by the term "net profits"—are to be paid over each six months to the treasurer of The Mother Church.

The trustees understand that they are absolutely responsible for the entire business of The Christian Science Publishing Society, being the owner and manager in trust of said business and constituting in their trusteeship The Christian Science Publishing Society, under which name they are required to do business. The Deed of Trust demands that the "trustees shall energetically and judiciously manage the business of the Publishing Society on a strictly Christian basis, and upon their own responsibility" (Sec. 3), and shall further "employ all the help necessary to the proper conduct of said business, and shall discharge the same in their discretion or according to the needs of the business" (Sec. 6). This requirement, relating to em-

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ploying and discharging, the trustees hold to include every man, woman, and child working for the Publishing Society, in whatever capacity. The Board of Directors *elect* the editor and associate editors of our monthly and weekly periodicals, the editor of our daily newspaper, and the business manager, but the trustees *employ* these officers, and determine their salary; hence they are employees of The Christian Science Publishing Society,—in other words, of the Board of Trustees and not of the Board of Directors. This is clearly pointed out by our Leader in the letter conveying the Deed of Trust, wherein she says, "I now recommend that these Trustees continue at present the efficient service of Mr. Joseph Armstrong as the business manager of the publishing house." Mr. Armstrong was at the time of this recommendation not only the business manager of the publishing house, but was also publisher of our Leader's works and a member of the Board of Directors of The Mother Church. Said term of office, according to the Manual, is "one year each, dating from the time of election" (Art. XXV, Sec. 4), and is not subject to termination before the expiration of one year except in the event of discharge by the trustees for cause. The trustees hold that the directors have no direct control over the editors or the business manager, and can therefore make no business arrangements with them which in any way concern the Publishing Society.

The Manual, in Sec. 14 of Art. VIII, under the chapter "Discipline," declares, "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this Church," and at the close of the paragraph it is stated, "and it shall be the duty of the Directors to see that these periodicals are ably edited and kept abreast of the times." This is clearly a disciplinary function and not an executive function; therefore, the trustees hold that as discipline it is the duty of the Board of Directors to call attention at once to any failure on the part of the trustees to have the periodicals well edited and kept abreast of the times. But the

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trustees hold it is not the province of the directors to edit the periodicals, any more than it is the province of the directors to conduct the business of The Christian Science Publishing Society. The directors elect, the editors and the business manager, but their employment and adjustment to office is the responsibility of the trustees, and if these officers do not do their work rightly, then the trustees are to blame, for they have the authority, as already quoted from the Deed of Trust, to discharge any employee for non-fulfillment of duty. The trustees feel, however, that the editors have a natural right to talk over with the Board of Directors any matter concerning the editorial work at any time they desire to do so, and request the benefit of their experience and enlightenment.

Mrs. Eddy, in establishing the Deed of Trust, evidently took pains to define the character of thought that should constitute the Board of Trustees—business, metaphysics (a doctor), and scholarship—and, furthermore, she stated, "I have asked for a small Board of Trustees, and as I believe a strong board" (letter conveying the Deed of Trust). Following this, she defined clearly and unmistakably what the duties of the Board of Trustees should be, stating specifically, and thus showing why she had defined the mental qualities constituting the Board of Trustees (Sec. 2), "Said trustees shall have direction and supervision of the publication of said *Quarterly*, and also of all pamphlets, tracts, and other literature pertaining to said business, using their best judgment as to the means of preparing and issuing the same, so as to promote the best interests of the Cause."

Mrs. Eddy also covered, in Sec. 6 of Art. XXV of the Church Manual, the rules and orders that should govern any further publications issued by The Christian Science Publishing Society. In Sec. 8 of Art. XXV she declares, "Only the Publishing Society of The Mother Church selects, approves, and publishes the books and literature it sends forth," and concludes the section with the statement, "A book or an article of which Mrs. Eddy is the author shall not be

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published nor republished by this Society without her knowledge or written consent." In connection with this last sentence in Sec. 8, the trustees wish here to state positively their interpretation of this By-Law, and it is that this society can issue no book or article of which our Leader is the author that is not already in her published works, unless the provisions of this By-Law can be established.

We should like at this point to bear record, with a great deal of appreciation, that at the time of the publication of the article entitled "Life," by our Leader, which appeared in the *Sentinel* of Feb. 2, and in the April *Journal*, which at that time we heartily approved, that when the trustees desired to republish this article in pamphlet form, the directors advised otherwise, and very wisely, for now we see clearly that this By-Law prohibits the publishing or republishing of any such articles. Inasmuch as the article originally was not referred to the trustees by the directors, as we now hold it should have been before being presented to the editors for their consideration for publication, the directors were primarily responsible for its first publication, but the field has a right to hold the Publishing Society, under the Church Manual, responsible for not upholding this By-Law. This mistake shows the great necessity of working in exact accord with the Deed of Trust and the Manual. We accept our full responsibility for this departure in regard to publishing the article "Life," as we should have been fully alive to our trusteeship.

We have notified the editor of the *Journal* and *Sentinel* and the editor of the *Monitor*, that we hold them responsible for everything that is published in the periodicals, and that we look to them to be true to their responsibility, just as we hold the business manager responsible for the business. The trustees are fully aware that there is only one way in which to govern the business of The Christian Science Publishing Society, "on a strictly Christian basis" (Sec. 3 of the Deed of Trust)—by holding every man and woman in the Publishing House responsible for his own individual work, for we can

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conceive of no government by Principle except by trusting each employee to his own individual demonstration of Principle, and then, if the demonstration is not satisfactory, to point out the mistake. The future vastness of the Publishing Society's business is so great that to contemplate any other way of conducting the business is impossible. Therefore, each individual must be held responsible for his own demonstration, for this inevitably brings out the very best that is in the individual, and makes him responsible to God for his office and for his continuance in that office, instead of looking to person or persons, and this applies to all employees, from those who seem to have unimportant work to those who fill the most important offices.

The members of the Board of Trustees naturally feel a deep sense of responsibility in the handling of this sacred and tremendous trust committed to their care, and they are resolved to faithfully live up to the Deed of Trust and the Manual both in the letter and in the spirit. They wish neither to shirk any responsibility nor to assume any responsibility that is not properly theirs, but God will not allow them to avoid in the slightest degree fulfilling the full requirements of the Deed of Trust and the Manual, and the trustees hold that this responsibility includes the complete and entire management of The Christian Science Publishing Society in every detail, "upon their own responsibility" and "energetically and judiciously."

In defining our position we have spoken frankly and directly, and our one desire has been to do God's will and to be obedient to the teachings of Mrs. Eddy, as embodied by her in the Deed of Trust and the Manual. The trustees wish to reiterate the high personal regard they entertain for the individual members of the Board of Directors and, above all, they want to declare the love and honor they have for the office of the Christian Science Board of Directors, and in turn rightly expect the same love and honor on the part of the directors for the office of the Board of Trustees. These two boards, designated and constituted by our Leader, each having its own well-defined

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work, one being the governing board of the Church and its activity and the other the governing board of the Publishing Society and all its publications, must inevitably coöperate at every point. This coöperation, however, can only be accomplished by a right mutual respect for each other's boards and their respective work. Yet when all is said and done, in spite of the tremendous importance of the letter, still how small is the letter compared to that Spirit that must inspire everything bequeathed to us by our Leader in the service of God. It is in the unity of this Spirit that this letter is written, signed, and sent.

Very sincerely yours,

(Signed) HERBERT W. EUSTACE,
DAVID B. OGDEN,
LAMONT ROWLANDS,
Board of Trustees.

APPENDIX VII

THE BILL IN EQUITY

*Being the statement of complaint and petition to the Court made by
the Trustees of The Christian Science Publishing Society against
the Board of Directors of The First Church of Christ
Scientist, Boston, Massachusetts. March 25, 1918*

COMMONWEALTH OF MASSACHUSETTS SUPREME JUDICIAL COURT

SUFFOLK, ss.

IN EQUITY

BETWEEN

HERBERT W. EUSTACE of Boston, and

DAVID B. OGDEN of Brookline, both in the Commonwealth of
Massachusetts; and

LAMONT ROWLANDS of Picayune in the State of Mississippi, as
they are Trustees under a Deed of Trust dated January 25, 1898,
wherein Mary Baker G. Eddy is the Donor,

Plaintiffs.

AND

ADAM H. DICKEY, JAMES A. NEAL,

EDWARD A. MERRITT of said Brookline, and

WILLIAM R. RATHVON of said Boston, as they are Trustees
under a Deed of Trust dated September 1, 1892, wherein Mary
Baker G. Eddy is Donor, and a Declaration of Trust supple-
mentary thereto and in amendment thereof, dated March 19,
1903, and as they are also Directors of The First Church of
Christ, Scientist, in Boston, Massachusetts; and

JOHN V. DITTEMORE and ANNIE M. KNOTT, both of said
Boston, each claiming to hold the position and office of Trustee
and Director in association with the other defendants,

Defendants.

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BILL OF COMPLAINT

1. The plaintiffs are the duly appointed trustees under a Deed of Trust dated January 25, 1898, in which Mary Baker G. Eddy of Concord, New Hampshire, was the Donor, and Edward P. Bates and others of Boston, Massachusetts, were donees and trustees.

A copy of said Deed of Trust, with the dates of resignations of trustees who have held office heretofore, and of the appointments of their respective successors endorsed thereon, is hereto annexed marked Exhibit "A." The plaintiff Eustace became a trustee on December 2, 1912. The plaintiffs Ogden and Rowlands became trustees on August 1, 1917, and all the plaintiffs have held their office continuously since the dates of their appointments.

2. The defendants Dickey, Neal, Merritt, and Rathvon, as the plaintiffs are informed and accordingly allege, are trustees under a Deed of Trust dated September 1, 1892, in which said Mary Baker G. Eddy was Donor, and a Deed of Trust, supplementary to and in amendment of the original deed, dated March 19, 1903, copies of which deed and supplementary Declaration of Trust are hereto annexed marked respectively Exhibit "B" and Exhibit "C."

Said defendants are, also, as the plaintiffs are informed and accordingly aver, for the time being directors of The First Church of Christ, Scientist, in Boston, Massachusetts, a religious organization founded by said Mary Baker G. Eddy.

The defendant Dittemore was, until recently, as the plaintiffs are informed and accordingly aver, a trustee under said Deed of Trust of September 1, 1892, and a director of The First Church of Christ, Scientist, in Boston, Massachusetts; but recently, as the plaintiffs are informed and accordingly aver, the defendants Dickey, Neal, Merritt, and Rathvon, purporting and claiming to act under authority so to do, have removed, or attempted to remove, said Dittemore from his office as trustee as aforesaid and as a director of The First Church of Christ, Scientist, and have elected and appointed or attempted to

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elect and appoint, the defendant Annie M. Knott as successor to said Dittmore, both as trustee and director as aforesaid.

Accordingly, as to whether said Dittmore or said Knott is now the duly appointed trustee under said Deed of Trust and director of said First Church of Christ, Scientist, the plaintiffs are ignorant and are unable to make further averment.

The First Church of Christ, Scientist, in Boston, Massachusetts, hereinabove referred to, is also known as "The Mother Church," and will hereinafter be thus referred to.

3. Prior to the date of either of the trust deeds hereinbefore referred to, to wit: in or about the year 1879, Mrs. Mary Baker G. Eddy became the Leader in the organization of a church "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing;" and after the charter of said Church, obtained in June, 1879, she became its pastor. In September, 1892, Mrs. Eddy was instrumental in reorganizing said Church, which was named "The First Church of Christ, Scientist," of which Mrs. Eddy became the pastor and later Pastor Emeritus until the date of her passing on.

As a means of promoting and extending the religion of Christian Science as taught by her, Mrs. Eddy had created an organization known as "The Christian Science Publishing Society," to publish and circulate various Christian Science publications of which Mrs. Eddy was the author or to which she contributed. In 1898 said publications had acquired a substantial circulation and had been highly effective in accomplishing the purpose for which they were created, viz.: of more effectually promoting and extending the religion of Christian Science as taught by Mrs. Eddy. All authority in connection with her publications remained in the hands of Mrs. Eddy herself; and although the "Christian Science Board of Directors" had been created by the Deed of Trust of September 1, 1892, said Board of Directors was given no authority by Mrs. Eddy over her publica-

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tions and had no participation in the work of The Christian Science Publishing Society.

4. The conception and plan of Mrs. Eddy for the promotion and extension of the religion of Christian Science, as taught by her, involved two general branches of activity. The first, the organization of churches for the study of the Bible and teaching the doctrinal truths of Christian Science as contained in Mrs. Eddy's textbook of Christian Science, "Science and Health with Key to the Scriptures." The second, by increasing the circulation throughout the world of publications containing the truths of Christian Science, for the purpose thereby of more effectually promoting and extending the religion of Christian Science.

These two branches of activity, both calculated to develop and enlarge the Christian Science movement, so-called, Mrs. Eddy determined to put into the hands of different sets of trustees,—reserving to herself, in respect to each and both, a large measure of power to control and guide both boards of agents selected by herself.

Mrs. Eddy accordingly, as hereinbefore stated, through the Deed of Trust of September 1, 1892, and the amended declaration already referred to, placed with the "Christian Science Board of Directors" certain duties and powers in relation to The Mother Church, its organization and discipline, reserving to herself, however, general control by right of removal and appointment. Several years later, in 1898, as hereinabove set forth, she conveyed to the Board of Trustees her property used in The Christian Science Publishing Society, and delegated to said trustees the authorities connected therewith which she had up to that time reserved exclusively to herself, as appears in the Deed of Trust of January 25, 1898 (Exhibit "A"). The original trustees named in said Deed of Trust (Exhibit "A") included no members of the then "Christian Science Board of Directors" nor trustees under the trust deed of September 1, 1892 (Exhibit "B"); and the selection of other persons to serve as trustees under said Deed

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of Trust (Exhibit "A") as these plaintiffs are informed and believe, and accordingly aver, was in pursuance of a distinct purpose on the part of Mrs. Eddy, the Founder of The Mother Church and the Donor of both trusts, to keep the affairs of the Publishing Society under a separate control and management from that of her Church.

5. Since the date of their respective appointments as trustees under said Deed of Trust of January 25, 1898 (Exhibit "A"), the plaintiffs have at all times zealously, conscientiously, and faithfully discharged the duties imposed upon them by the trust and confidence of Mrs. Eddy.

They have held and managed the property and property rights which came to them under the Deed of Trust exclusively for the purposes declared and defined therein, and solely for the promotion and extension of the religion of Christian Science as taught by Mrs. Eddy, the Donor of the trust and the Founder and Leader of the Christian Science Church. As specifically provided in the trust deed, the trustees have energetically and judiciously managed the business of the Publishing Society on a strictly Christian basis and upon the sole responsibility of themselves, the trustees.

As a result of the administration of the trust by the present trustees, the affairs of the Publishing Society have been highly prosperous and successful. The publications of the Society, religious and secular, have increased in circulation and influence. The interests of Christian Science have thereby been greatly promoted, the teaching of Christian Science has been widely extended, and the number of believers in the faith has been steadily increased. In no way have the plaintiffs failed in the proper discharge of their duty, as either expressed or implied in the terms of said Deed of Trust. The trustees have worked harmoniously with each other, and never in their business association has there been friction or disagreement as between themselves. They have all worked loyally, earnestly, and faithfully as Christian Scientists and believers in its tenets and doctrines, for

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the best interests of the Christian Science Church and the spread of Christian Science throughout the world.

In addition to the great work thus achieved in the direct promotion and extension of Christian Science, the plaintiffs and their predecessors in the trust have indirectly promoted and extended the interests of Christian Science by paying over, semi-annually, substantial sums of money to the defendants, both in their capacity as directors for the support of The Mother Church and in their capacity as trustees for the promotion of Christian Science under the terms of the trust created in Mrs. Eddy's will.

The trustees have paid over to the defendants in these two capacities, as directors of The Mother Church and as trustees, as earnings and profits from their conduct of the trust for a period of six months ending October 1, 1918, a sum in excess of \$450,000.

6. In the growth and extension of the Christian Science movement, more than eighteen hundred Christian Science churches and societies have been created and are now in existence. The "Christian Science Board of Directors," hereinafter referred to as the directors, or directors of The Mother Church, are directors of only one of these Christian Science churches: to wit, The Mother Church situated in Boston.

The Church By-Laws created by Mrs. Eddy provide for local self-government of churches:

Article XXIII

Local Self-government. Section 1. The Mother Church of Christ, Scientist, shall assume no general official control of other churches, and it shall be controlled by none other.

Each Church of Christ, Scientist, shall have its own form of government. No conference of churches shall be held, unless it be when our churches, located in the same State, convene to confer on a statute of said State, or to confer harmoniously on individual unity and action of the churches in said State.

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Sect. 10. . . . In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs.

Article XI

Sect. 13. . . . Each church shall separately and independently discipline its own members,—if this sad necessity occurs.

7. In recent years, since the passing on of Mrs. Eddy, the directors have been gradually endeavoring to assume and exercise powers with regard to the Publishing Society which the directors never assumed or attempted to exercise during the lifetime of Mrs. Eddy. Upon one excuse or another, the directors have sought from the trustees various information with regard to the work of the Publishing Society and the management of its affairs. They have requested the Board of Trustees to abstain from the exercise of certain powers and the performance of certain duties theretofore exercised and performed by them. The trustees have conformed to all of these requests. They have given all the information requested, and have in all cases conformed to any specific request which has been made by the Board of Directors.

In addition to such specific requests within the months recently last past, the directors have repeatedly insisted that the Board of Trustees should make open, specific and public acknowledgment that the directors were the supreme and final authority with reference to all of the affairs of the Publishing Society and the management of the trust created by the trust deed of January 25, 1898 (Exhibit "A").

8. During the month of October last past, the defendants Dickey, Neal, Merritt, Rathvon, and Dittemore made formal demand upon the trustees that thereafter the trustees should in general no longer conduct the business of The Christian Science Publishing Society as they had theretofore conducted said business and performed their duties as declared and defined by the provisions of the trust instru-

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ment; but that they, the trustees, thereafter should act in all matters concerning the administration of the trust in conformity with the directions of said Board of Directors in accordance with the interpretation by said Board of Directors of certain alleged wishes of Mrs. Eddy, the Donor, alleged by said directors to have been expressed both in the Manual of The Mother Church and otherwise, on occasions long after the date of the Deed of Trust, although these alleged expressions and statements are admittedly inconsistent with the terms of the Deed of Trust and in derogation of the powers and duties of the trustees as therein declared and defined.

The directors have demanded of the trustees in substance and effect not that they should do or refrain from doing any particular thing but that the trustees should declare their general acceptance of and assent to the directors' claim of supreme authority and agree definitely and in writing that they would thereafter discharge their duties as trustees in accordance with the directors' interpretation of the By-Laws of The Mother Church; and that upon occasions where the directors' interpretation of the provisions of the Church By-Laws or Manual was inconsistent with and contrary to the provisions of the Deed of Trust the trustees should disregard the provisions of the Deed of Trust and exercise their powers, or refrain from exercising their powers, in accordance with the interpretation of the directors of such By-Law,—denying to the trustees the right to act either upon their own interpretation of the provisions of the Manual or that of any person or persons other than the directors.

The directors have also insisted that the trustees should at once openly declare and agree that since the By-Laws of the Church as a whole indicated that the Directors of the Church were entrusted with the business of the Church, they, the directors, were thus authorized and required to supervise and control the business of The Christian Science Publishing Society as a part of the Church and that thereafter the trustees should not act as they hitherto had acted in

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the discharge of their duties as declared and defined by the trust instrument, but should act solely and exclusively as directed by, and in subordination to, the directors, who would thus in effect arrogate to themselves all the duties of the trustees of the Publishing Society as well as of the directors of the Church.

The trustees desiring information as to their powers and responsibilities in the premises, consulted counsel in order to secure a competent opinion for their guidance. The trustees were advised, and accordingly communicated to the directors, that they were unable to conform to the request of the directors, because they believed that the demand which the directors had made was contrary to the purposes and intentions of the Founder of The Mother Church, the Donor of the powers declared in the Deed of Trust, and inconsistent with Mrs. Eddy's plans for the promotion and extension of Christian Science, especially in respect of maintaining the control of the Publishing Society apart and free from interference by the directors; that compliance with the demand of the directors would be in effect to defeat the purposes of the Donor as declared in the Deed of Trust; and that thus the trustees would become recreant to a sacred duty imposed upon them and them alone by the Founder and great Leader of the Christian Science Church.

9. Thereafter there occurred an interchange of correspondence between the Board of Directors and the Board of Trustees, in which the sole point discussed was whether the trustees would continue to conduct their trust and perform their duties in accordance with the terms declared and defined in the trust deed, or should in substance and effect agree thereafter to manage the affairs of the Publishing Society in accordance with the edict and direction of the Board of Directors under their own interpretation of the Church Manual and the alleged wishes of Mrs. Eddy.

On the third day of January last past, the Board of Directors sent to the Board of Trustees a communication in substance and effect de-

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manding the resignation of the Board of Trustees, said demand being couched in the following terms:

"The Directors have one more proposal to make. It is that the present members of the Board of Trustees submit their resignations to The Christian Science Board of Directors to take effect when their resignations are accepted by the Board of Directors."

10. On no occasion prior to the demand of January 3d for the resignation of the trustees did the directors, or any member thereof, criticize either the efficiency or success of the management of the affairs of the Publishing Society. In substance and effect the directors conceded that the business affairs of said Society were being efficiently and successfully managed, and that the purposes of the trust deed as stated and declared therein were being promoted; but said directors insisted that entirely apart from questions of efficiency of management and performance of the trust under the terms of the Deed of Trust it was in their opinion necessary to the success of the Christian Science movement that the Board of Directors of The Mother Church should have absolute and unchallenged dominion and control of the affairs of the Publishing Society as a department of the Church; that such was the purpose of the Founder of the Church, Mrs. Eddy, as made known to them and claimed by them to appear in the Church Manual; that accordingly the provisions in the trust deed creating the trust and defining the duties and responsibilities of the trustees must be disregarded by the trustees, who should accept the later declarations of the Donor of the trust and the directors' interpretations thereof to guide them in the performance of their duties as trustees.

11. Upon receipt of said demand by the Board of Directors for their resignation, the Board of Trustees again consulted counsel and requested a further opinion as to the proper manner, under the circumstances thus presented, in which they should proceed in the discharge of their duties and responsibilities as trustees and for their

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guidance as to what they should do in the proper execution of their trust.

Counsel thus employed rendered an opinion in terms which appear in a communication addressed to counsel employed by the Board of Directors, as follows:

Boston, January 27, 1919.

Messrs. John L. Bates,
Clifford P. Smith,
Leon M. Abbott,
Edwin A. Krauthoff,

Counsel for the Board of Directors of The First Church of Christ,
Scientist, in Boston, Mass.

Dear Sirs:

The Trustees have sought our advice respecting their rights and duties as Trustees under the Deed of Trust executed by Mary Baker G. Eddy, under date of January 25, 1898.

After having carefully considered the deed, we have advised our clients that,

(1) The Deed created a valid, express trust. The activities, powers and duties of the Trustees are therein stated in clear and decisive terms;

(2) The Deed of Trust is complete in itself and irrevocable. By it the title to the property therein described was transferred and the relation of the Trustees and *cestuis que trustent* was definitely fixed. It was beyond the power of Mrs. Eddy, the creator of the trust, thereafter to change, alter or modify the rights and interests established by the Deed;

(3) The power under the Deed of Trust to declare vacancies having been vested jointly in the Board of Directors and the First Members, the Board of Directors alone cannot exercise the power;

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(4) The source of the powers and duties of the Trustees is the Deed of Trust. To it they must look for the extent and limit of their authority. The language of the Deed of Trust being definite and controlling, neither subsequent provisions of the Church Manual nor, as heretofore stated, any subsequent declarations of Mrs. Eddy, can have the effect of modifying the Deed of Trust or the estates and equitable interests thereby created. Nor can such provisions or declarations add to, or detract from, the particular responsibilities, duties and functions imposed upon the Trustees by the Deed;

(5) If there be any conflict between the terms of the Deed and the language of the Church Manual, the legal and moral obligation of the Trustees compels them to respond to and obey the mandates of the Deed. Should they do otherwise, they would violate the compact which they made by their acceptance of the trust "to honestly and faithfully do and perform all things to be done and performed by them within the terms, objects and purposes of this instrument."

Although the Deed of Trust provides that the balance remaining after paying the usual and legitimate expenses incurred in conducting the business shall be paid over to the treasurer of the First Church of Christ, Scientist, in Boston, the avowed and reiterated purpose of Mrs. Eddy in creating the trust was more effectually to promote and extend the religion of Christian Science. As said by the Supreme Court of Massachusetts in *Chase v. Dickey* (212 Mass. pp. 555, 561, 562): "This latter purpose in substance is not a gift to the particular ecclesiastical organization for its special needs. It manifests a broader design, and authorizes the use of the gift for spreading the tenets of faith taught by the testatrix over an area more extensive than could possibly be gathered in one congregation. It includes the most catholic missionary effort both as to territory, peoples and times. It is the founding of a trust of comprehensive scope for the upbuilding of the sect which the testatrix made the object of her bounty." Obviously it was not Mrs. Eddy's intention to establish a

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mere money-making enterprise for the benefit of the First Church in Boston.

Having been thus advised as to their powers and duties and the objects of the trust, the Trustees assert it always has been and is now their purpose, as Trustees and as "loyal, faithful, and consistent believers and advocates of the principles of Christian Science as taught by me (Mrs. Eddy) in my book, 'Science and Health with Key to the Scriptures,' " as required by the Deed, strictly to carry out and faithfully to discharge the duties and responsibilities which the Deed imposes.

It must be assumed that in creating the Publishing Society and in designating Trustees to hold and manage the property and property rights involved, and in imposing upon them the duty of energetically and judiciously managing the business of the Publishing Society on a Christian basis and "upon their own responsibility," Mrs. Eddy intended to commit this important work of "effectually promoting and extending the religion of Christian Science" to men of character, discretion, and courage, and that by the controlling terms of the deed she did not intend that the Trustees should yield their responsibility to some other body or individuals, or to permit the judgment of others to be substituted for that of the Trustees.

Minds may differ as to the manner in which the Trustees have performed and are performing their duty, but there can be no serious dispute as to the meaning of the language of the Deed. The Trustees welcome kindly and just criticism of anything which they may do or fail to do in the discharge of their duty. In the same spirit, they feel they must refuse to accept peremptory orders concerning subjects which rest wholly within the discretion of the Trustees.

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We reiterate what was stated to you at the interview—our earnest wish to coöperate with you to the end that our respective clients may work harmoniously and effectively in the discharge of the duties which they have severally assumed, and we welcome your suggestions.

CHARLES E. HUGHES,
SILAS H. STRAWN,
SHERMAN L. WHIPPLE.

12. As a result of conferences between counsel of the trustees and directors, it was agreed that the respective boards would make a sincere attempt to harmonize their different views as to the authority of the Board of Trustees in respect to the manner in which the trustees should perform their duties as such. The plaintiffs endeavored in good faith to carry out such agreement, but the directors personally and through counsel, both in interviews and by correspondence, demanded of the trustees and insisted as a condition of their continuing to hold their offices, that the plaintiffs should explicitly and in writing repudiate the advice and opinion of their counsel as hereinabove set forth, and agree that their actions should not be governed thereby.

Said directors requested the trustees particularly to repudiate that part of the opinion of counsel stated in the following terms:

“If there be any conflict between the terms of the Deed (the Deed of Trust dated January 25, 1898) and the language of the Church Manual, the legal and moral obligation of the Trustees compels them to respond to and obey the mandates of the Deed.”

The directors insisted as a further condition of the trustees retaining their offices as such, that the trustees acknowledge in writing that the Board of Directors have final authority in regard to the editorial policy of the publications of The Christian Science Publishing Society, and general supervision of the general affairs of The Christian Science Publishing Society.

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The trustees expressed themselves as always willing to receive recommendations or criticisms from the Board of Directors as to the administration of their trust and the direction of the editorial policy of their publications, and stated that they would give to such recommendations careful and earnest consideration and that they would on all occasions conform thereto when in the exercise of sound discretion and judgment they might do so.

They stated their assent that the Board of Directors of the Church was supreme in respect of any and all matters in any way affecting the government of The Mother Church in so far as such matters did not require the Board of Trustees to violate the terms of the trust deed, which was the source and measure of their own authority. The trustees offered cordially to coöperate with the directors in promoting and extending the interest of the Christian Science religion, but they declined to repudiate the advice of their counsel and stated that in the administration of their trust they would be guided by the terms of the trust instrument, with a due regard for the By-Laws of the Church and the provisions of the Church Manual, interpreted in relation to the expression of Mrs. Eddy's desires and purposes in the provisions of the Trust Deed.

13. Thereafter solely for the reasons above set forth the directors made an attempt to remove the plaintiff Rowlands as trustee and declare his office vacant. In pursuance of a plan which the defendants Dickey, Neal, Merritt, Rathvon, and Dittmore had conceived and intended to carry out to accomplish the subordination of the Board of Trustees to the will of the directors and to dominate the affairs of The Christian Science Publishing Society in derogation of the terms of the trust deed, the defendant directors on the 17th day of March current delivered to the plaintiff Rowlands a so-called "Notice of Dismissal" of said plaintiff as a trustee of The Christian Science Publishing Society, said "Notice of Dismissal" being as follows:

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The following resolution is offered for adoption by The Christian Science Board of Directors, the Board of Directors of The First Church of Christ, Scientist, in Boston, and the governing board of the Christian Science denomination. It is offered for adoption in the exercise of the rights and powers vested in this church and in this Board by the law of Massachusetts, by the Deed of Trust dated January 25, 1898, through which Mary Baker Eddy, the Discoverer and Founder of Christian Science, and the Leader of the Christian Science movement, constituted the Board of Trustees of The Christian Science Publishing Society, by the By-Laws of this church, and by the usage of the Christian Science denomination.

Whereas Mr. Lamont Rowlands, who has been acting as a Trustee of The Christian Science Publishing Society under said Deed of Trust and under Article XXV of the By-Laws of this church, was put into said position for the reason, among other reasons, that he was a member of this church who had subscribed to its By-Laws and was regarded as obedient to its By-Laws and government; and

Whereas Mrs. Eddy has declared that "The present and future prosperity of the cause of Christian Science is largely due to the By-Laws and government of 'The First Church of Christ, Scientist,' in Boston" (Christian Science *Sentinel*, Volume XVI, page 1010); and

Whereas Mrs. Eddy has declared that "Law constitutes government, and disobedience to the laws of The Mother Church must ultimate in annulling its Tenets and By-Laws. Without a proper system of government and form of action, nations, individuals, and religion are unprotected; hence the necessity of this By-Law and the warning of Holy Writ: 'That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes'" (Church Manual, page 28); and

Whereas the tenets referred to in the foregoing quotation are "the important points, or religious tenets, of Christian Science" (Science

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and Health, page 497), and the system of government and form of action referred to in the foregoing quotation is that which is shown by the By-Laws of this church; and

Whereas it has become evident that Mr. Rowlands does not understand or recognize the importance and necessity of promoting the interests of Christian Science by following the directions given by Mrs. Eddy in our Church By-Laws; and

Whereas Mr. Rowlands has shown a disposition to invent or adopt interpretations of our Church By-Laws that pervert their meaning and annul their effect; and

Whereas since Mr. Rowlands began to act as a trustee of The Christian Science Publishing Society, he and the other Trustees thereof have tried to change the relation which had always theretofore existed between The Christian Science Publishing Society and its Board of Trustees on the one hand and The Mother Church and its proper officers on the other hand, and he in particular has tried to convert and enlarge said trusteeship into an office or function of a new and different character; and

Whereas Mr. Rowlands and other persons acting with him, including several eminent lawyers wastefully employed have set up said Deed of Trust against the By-Laws and government of The Mother Church, and have threatened this Board with litigation if this Board exercise its right and power to remove any of said Trustees; and

Whereas it has become evident that Mr. Rowlands has allowed a sense of self-interest to interfere with the interests of Christian Science; that he has become self-assertive, contentious, and disposed to make trouble without regard to consequences; and that he is, for these reasons and the foregoing reasons and other reasons, not suitable for connection with The Christian Science Publishing Society as a Trustee thereof; and

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Whereas Mr. Rowlands evidently has other interests which prevent him from giving sufficient time and attention to the business of The Christian Science Publishing Society;

Now therefore it is resolved by The Christian Science Board of Directors, the Board of Directors of The First Church of Christ, Scientist, in Boston, and the governing board of the Christian Science denomination, in the exercise of the rights and powers above mentioned, that Mr. Rowlands is no longer accepted by this Board as suitable for connection with The Christian Science Publishing Society as a Trustee thereof; that he be and hereby is removed from the Board of Trustees of said Society; and that the trusteeship in connection with said Society heretofore held or claimed by him be and hereby is declared vacant.

On the following day the defendant directors caused to be delivered to the plaintiff Rowlands' associates on the Board of Trustees a communication reading as follows:

*The Christian Science Board of Directors,
Boston, Massachusetts.*

March 18, 1919.

Mr. Herbert W. Eustace,
Mr. David B. Ogden, Trustees,
The Christian Science Publishing Society,
Boston, Mass.

Dear Friends:—

I am instructed by The Christian Science Board of Directors to say in furtherance of the Board's interview with you on the 17th inst., at which time you were served with a notice of the dismissal of Mr. Lamont Rowlands as a Trustee of The Christian Science Publishing Society, which action was taken by The Christian Science Board of Directors under Article XXV, Sections 3 and 5, of The Mother Church Manual, the Board calls attention to your duty under Article XXV, Section 3, of the Manual, requiring the remaining Trus-

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tees to fill the vacancy. It is the Board's desire that you immediately appoint some one to fill the position made vacant by their action of yesterday, and in the appointment of Mr. Rowlands' successor they expressly request that you name a person who shall be suitable and satisfactory to the Board of Directors.

Kindly acknowledge receipt of this letter, and advise the Board of Directors when you will be able to comply with the above request.

Sincerely yours,

(Signed) CHAS. E. JARVIS,
*Corresponding Secretary for The Christian
Science Board of Directors.*

14. The plaintiffs deny that the statements set forth in the preamble of the above resolution as a ground for the removal of the plaintiff Rowlands are well founded or justified in fact.

They especially deny that the plaintiff Rowlands has ever shown a disposition to invent or adopt interpretations of the Church By-Laws that pervert their meaning and annul their effect.

They further deny that either he or the other trustees have "tried to change the relation which had always theretofore existed between The Christian Science Publishing Society and its Board of Trustees on the one hand and The Mother Church and its proper officers on the other hand," and they state the fact to be that the trustees have continued the relations which they had found to exist between the Board of Trustees and the Board of Directors, and that the Directors alone have tried to alter and destroy that existing relation.

The plaintiffs further deny that the plaintiff Rowlands "in particular has tried to convert and enlarge said trusteeship into an office or function of a new and different character," and they state the fact to be that no one of the trustees has in any way attempted to convert said trusteeship into an office or function of a new or different character and that said trustees have enlarged the trusteeship only in the sense that by their efforts they have steadily attempted to promote

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and extend the circulation of the Christian Science publications and increase their influence and thus to enlarge the interest of the world in Christian Science, and that in such endeavor the trustees have in fact been successful beyond any of their predecessors.

They deny that either they or their counsel have set up the Deed of Trust against the By-Laws and government of The Mother Church, but they state the fact to be that having received the advice of counsel that their duties as trustees were defined and declared in the Deed of Trust, they accepted said advice and have acted accordingly, always giving due regard and heed to the provisions of the Church Manual.

The plaintiffs deny that they have at any time threatened the Board of Directors with litigation in case the Board should exercise its alleged right and power to remove any of said trustees, and state the fact to be that the trustees were advised by their counsel that under the circumstances existing the directors had no right or power whatever to remove either the plaintiff Rowlands or any of said trustees, and that this advice was duly and respectfully communicated to the Board of Directors and their counsel.

The plaintiffs deny that "the plaintiff Rowlands has allowed a sense of self-interest to interfere with the interest of Christian Science or that he has become self-assertive, contentious or disposed to make trouble without regard to consequences," and they state the fact to be that he has in all respects discharged his duties as trustee solely with a view to what in the exercise of sound judgment he has regarded as the best interests of Christian Science, the Christian Science Church and the promotion and extension of Christian Science throughout the world; that he has been prayerfully conscientious and loyal and faithful to his duty as a believer in Christian Science and has taken no action whatever in the premises except upon the advice of those whose experience and learning in the law made them competent to guide the plaintiff in the discharge of those important du-

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ties to an important cause. The plaintiffs aver that all of them have been faithful, loyal and conscientious Christian Scientists in the performance of the duties under the important trust and confidence reposed in them by the great Leader and Founder of the Christian Science movement.

The plaintiffs deny that either for the reasons set forth in the preamble of said resolution or for any other reason the plaintiff Rowlands is not suitable for connection with The Christian Science Publishing Society as a trustee thereof, and they state the fact to be that in all respects, as they believe, he has discharged his duty faithfully and loyally and conscientiously.

The plaintiffs further deny that the plaintiff Rowlands has any other interest which prevents him from giving sufficient time and attention to the business of The Christian Science Publishing Society and they state the fact to be that upon taking the trusteeship he gave up large and important business interests and engagements which, if continued, would have brought to him a financial return many fold greater than the salary of a trustee; that he made this financial sacrifice solely to consecrate himself to the extension and promotion of Christian Science which he had adopted and professed, and in which he had become very deeply and sincerely interested.

The plaintiffs believe that no valid or sound reason exists why the plaintiff Rowlands should be removed or should resign his office as trustee and they state their belief to be that the action of the defendant directors in seeking his dismissal does not rest upon sound judgment exercised in the interest of the Christian Science movement, but is an arbitrary and capricious attempt to exercise a fancied power which does not exist; that said action is undertaken for the purpose of extending the power of the directors, individually or collectively, into a domain purposely excluded from their jurisdiction by the specific provisions which the Donor caused to be inserted in said trust instrument, and thus create an absolute oligarchy in control of the

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great Christian Science movement which its Founder and Leader never intended and against which she specifically provided in creating the trust under which the plaintiffs are acting.

15. The plaintiffs are advised and accordingly aver that neither as matter of fact nor under the law have the directors the right to remove or dismiss the plaintiff Rowlands from his position as trustee under the Deed of Trust, and that the action of the directors in the premises is nugatory and without effect, but upon belief they aver that the defendant directors having taken the above described action will further proceed to attempt to prevent the plaintiff Rowlands from acting as trustee and interfere with said Rowlands in the discharge of his duties under the trust agreement and that the business of The Christian Science Publishing Society may thereby be seriously and irrevocably injured.

16. The plaintiffs aver upon information and belief that the things which the directors have done in demanding the resignation of the plaintiffs as trustees and in attempting to remove from his office the plaintiff Rowlands are done in pursuance of a plan which the defendants Dickey, Neal, Merritt, Rathvon and Dittimore have heretofore contrived, to which plan said defendants expect to secure the assent of the defendant Knott; that said plan involves a deliberate attempt by the directors to force the trustees out of the offices which they hold in order to place therein either three of the directors themselves or three persons who will be subservient to the directors and manage said trust and the affairs of the Publishing Society in subservience to the defendants; that said plan contemplates that the trust created by Mrs. Eddy in respect of the Publishing Society and which she specifically provided should be dominated and controlled by trustees other than directors of The Mother Church shall hereafter be dominated and controlled by said directors.

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The plaintiffs further aver upon belief that in case the plaintiffs Eustace and Ogden should decline to make an appointment of the plaintiff Rowlands' successor and appoint such person as may be selected by and agreeable to the directors, the directors plan to make such refusal a ground and excuse for an attempt to remove both said plaintiffs from their office as trustees.

17. The plaintiffs further aver upon information and belief that it is not a part of the plan of the defendants to appeal to the Courts for an order determination of the question of their right to remove the plaintiff trustees under existing circumstances, but that on the contrary they propose to accomplish their removal by the exercise of the great and dominating influence which they carry by reason of their official position and in the exercise of their power to dominate and control members of The Mother Church by the powers of discipline which they hold, and to influence the action of other churches by refusals to grant licenses or appointments.

The plaintiffs believe that the defendants intend thus to make the office of trustees practically untenable by the plaintiffs, or to make the performance of their duties so arduous and disagreeable as thereby to induce their voluntary resignation as trustees and their compliance with the demands which the defendants have made upon them as hereinabove set forth.

The plaintiffs further aver upon information and belief, that the defendants have stated to many Christian Scientists in substance that they plan to obtain control of the Publishing Society, or to destroy it, that if the plaintiffs as trustees continue to resist the demands of the directors and refuse to conform to their will, the directors propose in the terms used by one of them, "to make the Publishing Society an empty shell," and to accomplish that result by using their great influence with Christian Science churches and throughout the field to induce Christian Scientists not to continue to subscribe for and support the publications published by the Society

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established and founded by Mrs. Eddy, but to subscribe for and support new publications which the directors have threatened, themselves, to publish and issue, to take the place of those which the plaintiffs as trustees are now publishing as the duly authorized and accredited works of the great Founder and Leader of the Christian Science movement.

18. The plaintiffs aver that the threat on the part of the directors to injure the Publishing Society and to make the same "an empty shell" is in effect a threat to use their power as directors to embarrass the plaintiffs in the management of a trust created by Mrs. Eddy and which is being carried out in accordance with her express purposes and desires, as declared in the trust instrument; to defeat the purposes of the Donor of the trust to provide a management and control of the Publishing Society, separate and distinct from the management and control of The Mother Church; to injure and possibly to ruin an enterprise created by the Founder of The Mother Church for its support and for the extension of the Christian Science movement, and utterly to destroy the effect of the instrument which conveyed to the trustees the property which they hold upon a "*perpetual and irrevocable trust and confidence*," thus to destroy what is believed by all true Christian Scientists to be a sacred trust created by the Founder and great Leader of all Christian Science churches and the world-wide Christian Science movement.

19. The plaintiffs aver, upon belief, that unless the defendants are restrained from carrying out the plan which they have contrived, as hereinbefore described, and from executing the threat which they have expressed to make the Publishing Society "an empty shell," the trust which as trustees these plaintiffs are bound by duty to protect and maintain, will suffer irrevocable and irremediable harm, and great and lasting injury will be done to the business of The Christian Science Publishing Society; the income upon which The Mother Church and the Christian Science movement so largely de-

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pend, will be diminished or entirely abated and the purposes of the trust as therein declared for the promotion and extension of the religion of Christian Science as taught by Mrs. Eddy will be defeated.

WHEREFORE the plaintiffs pray:

1. That the defendant directors be restrained and enjoined from taking any further action intended directly or indirectly to impede or interfere with the plaintiff Rowlands, or either of the other plaintiffs, in the discharge of his or their respective duties as trustees, under the trust instrument of January 25, 1898 (Exhibit "A").

2. That the resolution hereinbefore recited purporting to remove the plaintiff Rowlands as trustee of The Christian Science Publishing Society and declare said trusteeship vacant, be adjudged as nugatory and of no legal effect;

3. That the defendants be restrained and enjoined from carrying out any purpose or plan by either direct or indirect means to compel the plaintiffs or any of them to resign their offices as trustees; to impair, destroy, or in any way injure the business of The Christian Science Publishing Society as conducted by the plaintiff trustees; or in any way to carry out any threat or purpose to injure the business of said Publishing Society either by creating and maintaining a publishing society to conduct a business in competition therewith, or otherwise;

4. That the defendants may be restrained and enjoined from taking any action to defeat or tending to defeat the purposes of Mrs. Mary Baker G. Eddy, the Donor, as set forth and declared in the Trust Deed of January 25, 1898 (Exhibit "A");

5. And for such further relief as the case may require or admit of.

By their solicitors.

(Signed) WHIPPLE, SEARS & OGDEN.

(Signed) CHARLES E. HUGHES,

(Signed) SILAS H. STRAWN,

(Signed) SHERMAN L. WHIPPLE, of Counsel.

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We, the plaintiffs named in the foregoing bill in equity, hereby certify that we have read the bill; that the statements therein contained which are made upon knowledge, are true; and those made upon information and belief, we believe to be true.

(Signed) HERBERT W. EUSTACE,

(Signed) DAVID B. OGDEN,

(Signed) LAMONT ROWLANDS.

COMMONWEALTH OF MASSACHUSETTS,

SUFFOLK, ss.

March 25, 1919.

Personally appeared the above named Herbert W. Eustace, David B. Ogden and Lamont Rowlands and made oath that the foregoing statement by them subscribed is true, before me.

(Signed) ALEXANDER LINCOLN,

Justice of the Peace.

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INJUNCTION ISSUED

On this bill on March 25, 1919, an *ad interim* injunction by the Supreme Judicial Court was issued, restraining all the defendants, as follows:

Until said hearing you the said defendant directors, your agents, attorneys and counselors, and each and every one of them are commanded to desist and refrain from taking any further action intended directly or indirectly to impede or interfere with the plaintiff Rowlands, or either of the other plaintiffs, in the discharge of his or their respective duties as trustees, under the trust instrument of January 25, 1898; and from carrying out any purpose or plan by either direct or indirect means to compel the plaintiffs or any of them to resign their offices as trustees; to impair, destroy, or in any way injure the business of The Christian Science Publishing Society as conducted by the plaintiff trustees; or in any way to carry out any threat or purpose to injure the business of said Publishing Society either by creating and maintaining a publishing society to conduct a business in competition therewith, or otherwise; and from taking any action to defeat or tending to defeat the purposes of Mrs. Mary Baker G. Eddy, the Donor, as set forth and declared in the Trust Deed of January 25, 1898.

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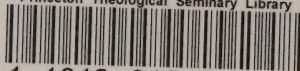
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